VINDICATION

OF

THE HINDOOS

FROM

THE ASPERSIONS

OF

The REVEREND CLAUDIUS BUCHANAN, M.A.

WITH A

REFUTATION

OF THE

ARGUMENTS EXHIBITED IN HIS MEMOIR,

ON THE EXPEDIENCY OF AN

ECCLESIASTICAL ESTABLISHMENT

FOR

British India,

AND THE

Ultimate Civilization of the Natives, by their Conversion to Christianity.

ALSO,

REMARKS ON AN ADDRESS

From the Missionaries in Bengal to the Natives of India,

CONDEMNING THEIR ERRORS, AND INVITING THEM TO BECOME CHRISTIANS.

THE WHOLE TENDING TO EVINCE THE

EXCELLENCE

OF THE

Moral System of the Hindoos,

AND THE DANGER OF

INTERFERING WITH THEIR CUSTOMS OR RELIGION.

BY A BENGAL OFFICER.

PART I.

LONDON:

PRINTED FOR THE AUTHOR:

BY BRETTELL & CO.

Marshall-Street, Golden-Square.

1808.

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INTRODUCTION.

HAVING recently been favoured with the perusal of a manuscript, professing to be "A Translation of an Address* to the In-"habitants of India, from the Missionaries "of Serampoor, in Bengal, inviting them "to become Christians;" and having been, at all times, deeply impressed with a strong sense of the impolicy, inutility, and danger of all attempts to convert to Christianity the natives of Hindostan: no sooner, there-

* Printed in the language and character peculiar to Bengal; and now in the possession of a Gentleman lately returned from that country.

fore, did I peruse the indicated missionary paper, than I threw together the few remarks that will be found in the subsequent pages of this Pamphlet.

With these Remarks, are blended some extracts from the Hindoo Code of Laws, and other Works of Indian celebrity; thus introduced, for the purpose of evincing, that, if the Hindoos are not already blessed with the virtues of Morality, it can in no wise be attributed to the want of an ample system of Moral Ordinances, for the regulation of their conduct in society; and that, consequently, they have less need of the improving aid of Christianity, than is commonly imagined by those pious zealots who inconsiderately annex the idea of barbarism, to every religious system, not blessed with the sacred light of Gospel-dispensation.

Whether the Hindoo system merit the application of an epithet so opprobrious, I must entirely leave to the unbiassed judgement and candour of the reader, on an impartial consideration of the documents now

before him : and I have only to regret, that the cause of the Hindoos, on this occasion, has not fallen into abler hands, who would have exhibited it in a more pleasing garb; and ushered it, with the voice of eloquence, to public consideration : thus stamping on it an attraction beyond the mere statement of facts ; and thence, rendering those facts more strikingly impressive on the public mind.

If the conduct of the Missionaries has here, so unwisely forced itself on the attention of the public; and thus rendered them obnoxious to the displeasure of our Government in the East; in having, unsanctioned by its authority, assumed the dangerous province of attempting to regulate the consciences of its native subjects; to the manifest tendency of disturbing that repose and public confidence, that forms at this moment, the chief security of our precarious tenure in Hindostan: if men, thus labouring for subsistence in their vocation, and under the necessity of making converts, at any rate, in order to insure the

continuance of their allowances, and the permanency of their mission, rashly venture to hurl the bigot anathema of intolerance, at the head of the "Barbarian Hindoos;" and, unadvisedly, to vilify the revered repositories of their faith; we may find some colour of excuse, in the seeming necessity under which they act: but, that a member of the English Church, a public servant of the Company, and holding a distinguished situation under Government, should wantonly step forth, and make, in the most public manner, an avowal of his sentiments, not only of the necessity of a hierarchy of British clergy, to combat the Indian hydra of superstition; but even the "policy" of somewhat employing the dread engine of COERCION; towards effectually performing the work of reformation; seems a measure so manifestly impolitic, inexpedient, dangerous, and unwise, as scarcely to admit of any excuse, short of the unhappy impulse of insanity.

The Reverend Claudius Buchanan, Vice-provost of the College of Fort-William, is

that member of the Church, to whom I here allude.

He has recently published a Memoir, on the expediency of an Ecclesiastical Establishment for British India; chiefly with a view to "the ultimate civilization of the natives," by their conversion to Christianity.

This measure he considers as "A SOLEMN AND IMPERIOUS DUTY, EXACTED BY OUR RELIGION AND PUBLIC PRINCIPLES*;" — "IT BEING BY NO MEANS SUBMITTED TO OUR JUDGEMENT, OR OUR NOTIONS OF POLICY, WHETHER WE SHALL EMBRACE THE MEANS OF IMPARTING CHRISTIAN KNOWLEDGE TO OUR SUBJECTS OR NOT†." — And, in order to evince the expediency of the measure, he is lavish of animadversions on the "degraded character of the Hindoos, their superstition, their ignorance, their personal vices, and senseless idolatry."

At so momentous a crisis of the Com-

* Vid. Memoir, page 40. † Ibid. p. 29.

pany's affairs, when, by the recent operations of a destructive war, we have alienated the affections of the principal chiefs of Hindostan; when our possessions in the East are menaced with hostility, by the united powers of France and Russia; who having, it seems, found means to conciliate the Persian government; have already, it would appear, advanced a large force towards that country, for the purpose of making arrangements, preparatory to an early invasion of the Company's territories, by a combined force of Persians, French, and Russians.

At such a moment, when the affairs of the Company seem sinking under the pressure of an enormous debt of thirty Millions! —

At such a moment, when the spirit of disaffection has gone forth, among our native subjects in the peninsula of India, as has unhappily been, recently, so unequivocally manifested, on more than one occasion! —

At such a moment, when a wise policy

would seem to dictate the necessity of securing friends in every possible quarter, to shield us from the impending danger!—

At such a moment, I say, teeming with an accumulation of evils, that menace with destruction, our very existence in the East:—Is it wise, is it politic, is it even safe, to institute a war of sentiment against the only friends of any importance, we seem to have yet left in India,—our faithful subjects of the Ganges; by suffering Missionaries, or our own Clergy, to preach among them, the errors of idolatry and superstition; and thus, disseminating throughout the public mind, the seeds of distrust and disaffection, to the imminent danger of every energy of the State?

Hitherto, this result has been happily obviated, by the tolerant conduct of our Governors in the East; judiciously seconded by the executive servants of the Company; in due attention and indulgence to the customs, the prejudices, and religious rites of the natives of every description.

If we believe, with Mr. Buchanan, that

" it is an imperious duty, exacted by our Religion," to proceed in the work of reformation; a reservation, I presume, must be understood, in favour of that trite but prudent maxim, that " self-preservation is the first law of Nature:" and though this maxim seems to have no place in Mr. Buchanan's system of reformation; yet, as we are a Commercial people in the East, and thence, probably, too much wedded to worldly considerations, to merit the grace of Martyrdom, thus gratuitously offered; I therefore apprehend, we shall prove so ungodly, as to reject the proffered boon; even from the respected hand of a Protestant Divine; and thus, incontinently, make an inglorious compromise with the " Barbarian Hindoos," on the selfish principle of expediency.

But, I would by no means have it understood, that I consider the proposed indulgence to the Hindoos, in not interfering with their Religion, as a matter of mere expediency, unconnected with the claims of justice; or, that forbearance is to be

conceded, only on the principle of reciprocity; by exchanging toleration for consequent security:—I disclaim for the Hindoos the justice of such a commutation, however imperious the alternative, as connected with our safety: for I would repose the Hindoo system on the broad basis of its own merits; convinced, that, on the enlarged principles of moral reasoning, it little needs the meliorating hand of Christian dispensation, to render its votaries, a sufficiently correct and moral people, for all the useful purposes of civilized society: for,—"we know that the law is good, if a man use it lawfully*."

There may be errors in their system: for, what system is without them? And if errors have crept into the moral practice of the Hindoos, and have, too long, remained, upborne on the wings of superstition; this is perhaps to be ascribed to the tenacity of custom, ever jealous of its rights, when flowing from a source of religious conside-

* St. Paul's first Epistle to Timothy, Chap. i. ver. 8.

ration; and will ultimately, perhaps, yield *only* to the influence of improved reason and philosophy: for I fear, Religion alone, never corrected its own errors; nor ever will; without the aid of Reason, which first discovers those errors. — It is to this maturity of Reason that we owe the Protestant Religion; and yet, the balance is kept in equipoise, by half of Europe, who reject it.

If the approaches of the Hindoos to this maturity of Reason, have been more slow, than those of other people; it is perhaps owing to a greater degree of religious subserviency, than is common to the rest of mankind; but, as all improvement is progressive, where Reason is the guide; we may rationally hope, that the Hindoos are, already, somewhat advanced on the road; and that, however slowly they may move, the journey is not interminable; and that they should, therefore, have ample time allowed them to proceed:—but, if we rashly attempt to urge them forward, with the dread lash of COERCION, we shall only impede their progress, by thus forcing them

to stop awhile, to chastise us by EXTIRPATION, as a just return for our temerity.

When first I undertook the task of penning my thoughts on this subject; I was chiefly impelled by the consideration that, some local knowledge, necessarily accquired, during a long residence in India, might enable me, not only to throw some light on the Hindoo Character; but, possibly, to suggest how far the introduction of the Christian Religion among the natives of India, was a measure, either politic or practicable;—or whether, its interposition was at all necessary, to the improvement of the Indian system of Moral Ordinances,—

The result will appear in the FIRST PART of this Pamphlet, which I had arranged in its present form, before Mr. Buchanan's Memoir was put into my hands.

That Memoir, by taking a more extensive range; introducing a variety of new matter; and exhibiting the different objects in a more conspicuous point of view; has equally induced and enabled me to extend my remarks on the subject, beyond

the limits I had either first proposed, or deemed at all necessary.

Mr. Buchanan having, in the form of an analytical survey, separately commented on each obnoxious point of his subject; I have therefore judged it necessary to follow the same course, in my humble attempt to remove from the public mind, the injurious impressions which his strictures are obviously calculated to produce; by representing the Hindoo character in a state of moral degradation, neither supported by just reasoning, sanctioned by veracity, or manifested by a faithful and enlarged view of the facts, which are honoured with his notice.

That reasoning, and those facts, the reader will duly appreciate, on a perusal of my observations, detailed in the SECOND PORTION of this Pamphlet.

Those observations, I accordingly venture to commit to the candid consideration and indulgence of the public.—They are a tribute of gratitude to a people whose character, conduct, and manners, as far as

they have come under my observation, have ever commanded my respect, and secured my esteem.

Under these impressions therefore, when I found them so wantonly vilified, in the pages of that Memoir; and suffering under the pressure of imputations, conveyed in the unqualified language of virulent abuse; I considered it a tribute to the majesty of Justice; a sacred offering at the shrine of Truth; and thus, to adopt the language of Mr. Buchanan, "a solemn and imperious "duty exacted by my Religion;" to rise in their vindication, and endeavour to rescue their prostrate cause from the giant grasp of their fell adversary, thus menacing its destruction.

How far I may be found to have succeeded in this attempt, must be left to the impartial judgement of the reader: happy indeed shall I be, should it appear to have satisfactorily conveyed to his mind, a conviction of the injustice done to the Hindoos by the Reverend Mr. Buchanan.

If that gentleman has selected the chaff

and rubbish of the harvest, for the first course of the entertainment; I trust, the Company will not the less relish the more substantial, though homely fare now laid before him; and if the hand of a master has been wanting, to add due relish to the respective articles of the repast; those articles are, at least, served up without the factitious aid of false appearances. If the treat be not elegant, it is yet sound and wholesome; and is thus accordingly, submitted to public taste; like a picture from Nature, traced by the pencil of Truth.

CONVERSION

OF

THE HINDOOS,

HOW FAR PRACTICABLE.

THOSE pious Preachers of the Gospel, who proceed to India, for the purpose of converting the Hindoos, merit the thanks of the Church, for their good intentions: but their zeal is misapplied, and their labours will be fruitless; no Hindoo of any respectability will ever yield to their remonstrances.

To forsake his family, his friends and his station in Society, is a dreadful alternative for the proffered boon. Irreparable loss of Cast, and expulsion from his Tribe, must be the necessary result of embracing the Christian Faith.

Can the whole circle of penal statutes exhibit a punishment more severe, than thus degrading a man in society?

What is life, when retained only at the expence of what is most dear to every sentient being,—the cheering converse of his friends, and the approbation of society?

To be a wandering object of public scorn drives the mind to desperation, and renders misery complete.

They are told in the GEETA*, that "the fame of one who hath been respected in this world, is extended even beyond the dissolution of the body."

Would the Missionaries dispel this charm, by urging them to an act, that must cause them to forfeit the good opinion of society?

In the HEETOPADES†, it is said: "He who hath been expelled by all his kindred, is easily to be defeated: for, his relations too, out of respect for themselves, are ready to destroy him."

Ibid. p. 257.—"One should on no account, enter into any connection with one

* Page 38. † Page 265.

who hath departed from the faith: for, although he be bound by treaty, he will, because of his own unrighteousness, break his engagement."

Those Missionaries therefore, who have been at the pains to translate the Bible into the Bengal language, and who circulate addresses among the people, condemning their errors and their idolatry, would do well, to look a little into their manners, and to reflect whether those publications have not some tendency to disturb the peace and order of society.

They thus, gravely tell the Hindoos:

"Your SASTRAS* are only fit for the amusement of Children,—and your books of PHILOSOPHY are mere fables."

"Hereafter, do ye and your brethren, abominate the discourses of Barbarians;—the Sastras of Barbarians contain not the means of Salvation."

It is thus, that in those parts of Ireland, where Roman Catholics are most nume-

* The component chapters of the Veda, or Hindoo Scripture.

rous, especially about Kilkenny, Methodist preachers go about to fairs and markets, preaching to the people, in their native language, the necessity of renunciation of the errors of popery,—they usually appear on horseback, with a velvet cap on their heads; and, soon attracting attention, they harangue with great energy and enthusiastic vehemence, on the injurious influence of papal doctrines, and the blind folly of adhering to tenets, eminently hostile to their hopes of Salvation. But, I apprehend, this injudicious mode of proceeding is productive of little utility; people do not like to be told that they are fools; and if they listen to those zealots, it is more from novelty than conviction: and as their heated imagination often leads those preachers beyond the bounds of prudence, in their strictures, which are not often delivered with the soothing voice of persuasive eloquence, they, not unfrequently, derive from their temerity, somewhat more than the mere hissings of the multitude:—the stones of that country are not quite so

soft as cotton; and the swiftness of the preacher's horse is often the best shield for the protection of the rider's capital.

Whether they merit such a return, for the zeal they thus manifest, is not my province to decide: but, I am afraid that such a procedure tends rather to irritate than convince;—that it tends to disturb the harmony of society, by inducing religious discussions on controverted points;—and that it unhappily serves to exhibit Protestant Reformers in an unamiable point of view; dictating when they should persuade; and dogmatizing when they should convince.—But the day of Anathema, I trust, is past; and we may be lulled into persuasion, when we would not be forced into submission.

It were better therefore, perhaps, commit to time, the operation of more lenient measures; some mode of general information, and diffusion of reformed doctrines, through the medium of public schools; where the children of such poor, as should voluntarily embrace the measure, either from convic-

tion of sentiment, or motives of temporal interest, should be educated at the expence of the State, and be apprenticed in due time to some useful employment: thus happily enlightening their minds, and rendering their services beneficial to themselves and to Society.

Should the Eastern Missionaries persist in the discharge of their vocation, and adopt the injudicious plan of their brethren in Ireland, fatal consequences may be the result: the general mildness of the Hindoo character, and the relative situation of Europeans in the East, may perhaps secure the preachers from any personal insult; but, as they will necessarily be regarded as acting under the sanction of Government, the Hindoos will view, with jealousy and dissatisfaction, this European interference with the venerated system of their ancestors; will consequently relax in that respect, and apparent cordiality, that has hitherto been cherished by our liberal toleration, and judicious indulgence in all matters regarding the celebration of their worship.—

This tie once loosened, that binds them to our interest; this charm once dissolved, that attaches them to their duty; farewell all future dependence on their exertions, to any efficiency of action; and farewell that mutual confidence that can no longer be reciprocal, while distrust is engendered by a sense of injury and oppression.

In such a disposition, they would be ready to join the first HOLCAR among them, that should raise the standard of revolt.

To secure, therefore, their fidelity, we must merit it by liberality;—by total forbearance from all religious restraint;—and by due attention and indulgence to their manners, their customs, and their prejudices, which are inseparably united with the rites of their Religion.

If policy thus dictate a laudable forbearance on our part; let us examine whether the object of our Missionaries be at all feasible in fact.

In the book of their divine legislator MENU*, it is thus stated:

* Page 357.

V. 94.—"To Patriarchs, to Deities, and to Mankind, the Scripture is an eye giving constant light. Nor could the VEDA* SASTRA have been made by human faculties, nor can it be measured by human reason, unassisted by revealed glosses and comments: this is a sure proposition."

V. 95.—"Such codes of law as are not grounded on the VEDA, and the various heterodox theories of men, produce no good fruit after death, for they all are declared to have their basis in darkness."

V. 96.—"All systems which are repugnant to the VEDA, must have been composed by mortals, and shall soon perish: their modern date proves them vain and false."

V. 101.—"As fire, with augmented force, burns up even humid trees: thus he, who well knows the VEDA, burns out the taint of Sin, which has infected his Soul."

"A man's own religion is better than the faith of another man, be it ever so well followed:—it is good to die in one's own faith; for another's faith beareth fear†."

* The Hindoo Scripture. † Geeta, 48.

Impressed with a steady faith in the declarations here exhibited; with what patience will the Hindoos listen to the voice of foreign Priests who attempt to controvert them?

Moreover, it is declared in their SASTRAS, in enumerating the seven degrees of Sin, that the "reading of books of any other religion," is reckoned among sins of the third degree; and equal in enormity to a man's "refusing assistance to his relations, in a manner befitting his circumstances;"—to "the selling of his wife or son;"—to "the murder of a man of any of the three inferior classes, or of a woman†."

Can the Hindoos then, with propriety, even peruse the Book which the Missionaries have been at the trouble of translating for their use?

But the Missionaries tell them that their "Sastras are only fit for the amusement of children:" let us therefore hear their lawgiver Menu.

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† Ayeen Akbery, vol. iii. p. 243.

EXCELLENCE

OF THE

RELIGIOUS AND MORAL DOCTRINES

OF

THE HINDOOS.

P. 348.—" WHEN a man perceives, in the reasonable soul, a disposition tending to virtuous love, unclouded with any malignant passion, clear as the purest light, let him recognise it as the quality of goodness."

P. 356. v. 84.—" Among all those good acts performed in this world, said the Sages, is no single act held more powerful than the rest; in leading men to beatitude?"

V. 85.—" Of all those duties, answered Bhrigu, the principal is, to acquire from the UPANISHADS*, a true knowledge of one Supreme God; — that is the most

* Chapters on the Essence and Attributes of God.

exalted of all sciences, because it insures immortality."

V. 86.—" In this life indeed, as well as the next, the study of the VEDA, to acquire a knowledge of God, is held the most efficacious, in procuring felicity to man."

V. 87.—" For, in the knowledge and adoration of ONE GOD, WHICH THE VEDA TEACHES, all the rules of good conduct are fully comprised."

V. 91.—" Equally perceiving the Supreme Soul in all Beings; and all Beings in the Supreme Soul; he sacrifices his own spirit, by fixing it on the Spirit of God; and approaches the nature of that sole Divinity, who shines by his own effulgence."

V. 95.—" Those whose understandings are in Him, whose souls are in Him, whose confidence is in Him, and whose asylum is in Him, are by wisdom purified from all offences, and go from whence they shall never return."

V. 99.—" He my servant, is dear unto me, who is free from enmity, the friend of all Nature, merciful, exempt from

pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions and firm resolves; and whose mind and understanding are fixed on me alone."

Are these, "TALES FOR CHILDREN?" are these, "THE DISCOURSES OF BARBARIANS?"

Again:

Menu, p. 261. v. 118.—"Let every Brahmen, with fixed attention, consider all nature, both visible and invisible, as existing in the Divine Spirit: for, when he contemplates the boundless universe existing in the Divine Spirit, he cannot give his heart to iniquity."

V. 119.—"The Divine Spirit alone, is the whole assemblage of Gods; all worlds are seated in the Divine Spirit; and the Divine Spirit, no doubt, produces, by a chain of causes and effects, consistent with free will, the connected series of acts, performed by embodied souls."

V. 120.—"We may contemplate the subtile æther in the cavities of his body;

the air, in his muscular motion, and sensitive nerves; the supreme solar and igneous light, in his digestive heat, and visual organs: in his corporeal FLUID, water; in the terrene parts of his fabric, earth."

V. 121.—"In his heart, the Moon; in his auditory nerves, the guardians of eight regions*; in his progressive motion, VISHNU†; in muscular force, HARA‡; in his organs of speech, AGNI‖; in excretion, MITRA§; in procreation, BRAHMA**."

V. 122.—"But he must consider the Supreme Omnipotent Intelligence as the SOVEREIGN LORD OF THEM ALL: by whose energy alone they exist;—a Spirit, by no means the object of any sense, which can only be conceived by a mind wholly abstracted from matter, and as it were slumbering; but which, for the purpose of assisting his meditation, he may imagine more subtile than the finest conceivable essence, and more bright than the purest gold."

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* Eight points of the Compass. † The Preserver.
‡ The Destroyer. ‖ God of Fire.
§ The Sun. ** The Creator.

These *Tales*, I acknowledge, are very fit for children ; and if they be " mere fables," as the Missionaries assert, some allowance should be made, in consideration of the remoteness of the period which gave birth to such philosophy ;—that remote period, in which, our savage ancestors of the forest were, perhaps, unconscious of a God ; and were, doubtless, strangers to the glorious doctrine of the Immortality of the Soul, first revealed in Hindostan.

Menu further says*:—" In proportion as a man who has committed a sin, shall truly and voluntarily confess it ; so far he is disengaged from that offence, like a snake from his slough."

V. 230.—" And in proportion as his heart lothes his evil deed, so far shall his vital spirit be freed from the taint of it."

V. 232.—" Thus revolving in his mind the certainty of retribution, in a future state, let him be constantly good, in thoughts, words, and action."

* P. 339. v. 229.

V. 235.—" All the bliss of Deities, and of men, is declared by sages, who discern the sense of the Veda, to have in devotion its cause, in devotion its continuance, in devotion its fulness."

V. 239.—" Whatever is hard to be traversed, whatever is hard to be acquired, whatever is hard to be visited, whatever is hard to be performed; all this may be accomplished by true devotion: for, the difficulty of devotion is the greatest of all."

V. 242. — " Whatever sin has been conceived in the hearts of men, uttered in their speech, or committed in their bodily acts, they speedily burn it all away, by devotion, if they preserve devotion as their best wealth."

V. 244.—" Even BRAHMA, lord of creatures, by devotion, enacted this code of laws: — and the sages, by devotion, acquired a knowledge of the Vedas."

V. 245. — " Thus the Gods themselves, observing in this universe, the incomparable power of devotion, have proclaimed

aloud, the transcendant excellence of pious austerity: —— but, —* "to a man contaminated by sensuality, neither the Vedas, nor liberality, nor sacrifices, nor strict observances, nor pious austerities, ever procure felicity."

If these be FABLES, I wish we would teach them to our children; unless indeed, it be profanation, thus to recommend "the "discourses of Barbarians," which the Missionaries plainly tell us only merit abomination.

The Missionaries, more effectually to work on the fears of the "Barbarian Hindoos," judiciously offer them this salutary warning:

"Unless ye are cleansed from evil, ye will not go to Heaven; ye will be cast headlong into the aweful regions of Hell."

"Hell is full of inevitable sufferings, in the midst of fire, never to be extinguished; its extinction will never come to pass."

That the Hindoos themselves are neither ignorant, nor insensible on this score, may

* P. 29. v. 97.

be concluded from the following extracts from their Book of Laws: —

Menu, 347.—"By the vital souls of those men, who have committed sins, in the body reduced to ashes, another body, composed of nerves with five sensations, in order to be susceptible of torment, shall certainly be assumed after death."

"Let each man, considering with his intellectual powers, those migrations of the soul, according to its virtue or vice, into a region of bliss or pain, continually fix his heart on virtue."

P. 354. v. 73. — "As far as vital souls, addicted to sensuality, indulge themselves in forbidden pleasures; even to the same degree, shall the acuteness of their senses be raised, in their future bodies, that they may endure analogous pains."

V. 74. — "And in consequence of their folly, they shall be doomed, as often as they repeat their criminal acts, to pains more and more intense, in despicable forms on this earth."

V. 75.—"They shall first have a sensa-

tion of agony in TAMA SIRA, or utter darkness, and in other seats of horror: in ASIPATRAVANA, or the sword-leaved forest: and in different places of binding fast, and of rending."

V. 76.—"Multifarious torments await them; they shall be mangled by ravens and owls; shall swallow cakes boiling hot; shall walk over inflamed sands; and shall feel the pangs of being baked, like the vessels of a potter."

V. 77.—"They shall assume the form of beasts continually miserable, and suffer alternate afflictions from extremities of cold and heat, surrounded with terrors of various kinds."

V. 78.—"More than once shall they lie in different wombs, and, after agonizing births, be condemned to severe captivity, and to servile attendance on creatures like themselves."

V. 79.—"Then shall follow separation from kindred and friends; forced residence with the wicked; painful gains, and ruinous losses of wealth; friendships hardly

acquired, and at length, changed into enmities."

V. 80.—" Old age without resource, diseases attended with anguish, pangs of innumerable sorts, and lastly, unconquerable death."

V. 81.—" With whatever disposition of mind, a man shall perform in this life, any act, religious or moral; in a future body, endued with the same quality, shall he receive his retribution."

Geeta, 117.—" There are three passages to the infernal regions; lust, anger, and avarice; which are the destroyers of the soul."

If the influence of these terrors serve to keep the Hindoos in the path of rectitude; would it be judicious to break this chain of restraint that thus binds them to their duty?

Let us again hear their law-giver*:

V. 172.—" Iniquity committed in this world, produces not fruit immediately; but, like the earth, in due season: and advan-

* Page 110.

cing by little and little, it eradicates the man who committed it."

V. 173.—" Yes; iniquity once committed, fails not of producing fruit, to him who wrought it; if not in his own person, yet in his son's; or, if not in his son's, yet in his grandson's."

V. 174.—" He grows rich for a while, through unrighteousness; then he beholds good things; then it is, that he vanquishes his foes: but he perishes at length, from his whole root upwards."

V. 175.—" Let a man continually take pleasure in truth, in justice, in laudable practices, and in purity; let him chastise those whom he may chastise, in a legal mode; let him keep in subjection, his speech, his arm, and his appetite."

V. 204.—" A wise man should constantly discharge all the moral duties, though he perform not constantly, the ceremonies of religion; since he falls low, if, while he performs ceremonial acts only, he discharge not his moral duties."

Having treated the Hindoo Sastras, as

children's fables, the Missionaries, in a like strain of puerile declamation, thus warn the Hindoos of the instability and ultimate privation of the treasures of this life:

"The thought of money and riches is vain.

"The enjoyment of all these goods is but for a short time; for, at his death, no one can take his riches with him.

"He must resign all his garments, ornaments, and wealth, to his kindred; for, after that, he will have no corporeal form."

How infinitely superior, in sober dignity of sentiment, are the following admonitions on the same point, from the enlightened page of Menu*:

V. 238.—"Giving no pain to any creature, let him collect virtue by degrees, for the sake of acquiring a companion to the next world."

V. 239.—"For, in his passage to the next world, neither his father, nor his mother, nor his wife, nor his son, nor his kins-

* Page 119.

men, will remain in his company; his virtue alone will adhere to him."

V. 240.—" Single is each man born; single he dies; single he receives the reward of his good, and single the punishment of his evil deeds."

V. 242.—" Continually therefore, by degrees, let him collect virtue, for the sake of securing an inseparable companion; since, with virtue for his guide, he will traverse a gloom; how hard to be traversed!"

V. 243.—" A man habitually virtuous, whose offences have been expiated by devotion, is instantly conveyed, after death, to the highest world, with a radiant form, and a body of ethereal substance."

In the same page, FALSEHOOD is thus arraigned:—

V. 255.—" He who describes himself to worthy men, in a manner contrary to truth, is the most sinful wretch in this world; he is the worst of thieves, a stealer of minds."

V. 256. " All things have their sense ascertained by speech; in speech they have their basis; and from speech they proceed:

consequently, a falsifier of speech falsifies every thing."

RESPECT FOR THE AGED is thus inculcated*:

V. 120.—" The vital spirits of a young man mount upwards to depart from him, when an elder approaches; but, by rising and salutation, he recovers them."

V. 121.—" A youth who habitually greets, and constantly reveres the aged, obtains an increase of four things; life, knowledge, fame, strength."

The following aphorisms on HOSPITALITY would do credit to any people:—

Heetop. p. 34.—" Hospitality is commanded to be exercised, even towards an enemy; when he cometh to thy house: The tree doth not withdraw its shade, even from the wood-cutter."

P. 50.—" Whether he who is come to thy house, be of the highest, or even of the lowest rank in society, he is worthy to be treated with due respect; for, of all men, thy guest is the superiour."

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* Menu, p. 32.

P. 74.—" He is one, in this world, worthy to be praised of mankind: he is a great and a good man, from whom the needy, or those who come for protection, go not away with disappointed hopes, and discontented countenances."

P. 75.—" It is declared by wise men, that the crime of him who shall forsake one who, through want or danger, may come to him for protection, is the same as THE MURDER OF A BRAHMEN;—(than which there is no greater crime on earth*.)

Heetop. 264.—" Nor the gift of cattle, nor the gift of land, nor the gift of bread, nor the gift of milk, is to be compared with that, which men call the greatest of all gifts, the gift of assurance from injury."

P. 287.—" To say, 'This is one of us,' or, 'This is a stranger,' is the mode of estimating practised by trifling minds: to those of more generous principles, the whole world is but as one family."

On the subject of DUTY TO PARENTS, Menu* thus observes:—

* Menu, p. 258. † Menu, p. 46.

V. 227.—" That pain and care which a mother and father undergo, in the producing and rearing children, cannot be compensated in an hundred years."

V. 228.—" Let every man constantly do what may please his parents; and, on all occasions, what may please his preceptor*; when those three are satisfied, his whole course of devotion is accomplished."

V. 234.—" All duties are completely performed by that man, by whom those three are completely honoured; but, to him, by whom they are dishonoured, all other acts of duty are fruitless."

Regarding WOMEN, it is said†:

" Where females are honoured, the deities are pleased; but, where they are dishonoured, all religious acts become useless."

V. 58.—" On whatever house, the women of a family, not being duly honoured, pronounce an imprecation, those houses, with all that belong to them, utterly perish."

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* Spiritual guide. † Menu, p. 58.

V. 59.—" In whatever family, the husband is contented with his wife, and the wife with her husband; in that house will fortune be assuredly permanent."

V. 62.—" A wife being gaily adorned, her whole house is embellished; but if she be destitute of ornament, all will be deprived of decoration."

P. 258.—" Let mutual fidelity continue till death; this, in a few words, may be considered the supreme law between husband and wife."

" Let a man and woman united by marriage, constantly beware, lest, at any time disunited, they violate their mutual fidelity."

The following expiations for drinking SPIRITUOUS LIQUORS, would be considered a little hard in our climate:

P. 320.—" Any twice-born man*, who has intentionally drunk spirit of rice, through perverse delusion of mind, may drink more

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* i. e. he who has received the light of divine knowledge from his spiritual guide.

spirit in flame, and atone for his offence, by severely burning his body.

" Or, he may drink, boiling hot, until he die, the urine of a cow, or pure water, or milk, or clarified butter, or juice expressed from cow-dung.

" Since the spirit of rice is distilled from the MALA, or filthy refuse of the grain; and since Mala is also a name for sin; let no Brahmen, Chatrya or Vaisya, drink that spirit.

" Inebriating liquor may be considered as of three principal sorts; that extracted from dregs of sugar; that extracted from bruised rice; and that extracted from the flowers of the Madhuca: as one, so are all; they must not be tasted by the Chief* of the twice-born.

" When the Divine Spirit, or the light of holy knowledge, which has been infused into his body, has once been sprinkled with any intoxicating liquor, even his priestly character leaves him, and he sinks to the low degree of a Sudra."

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* i. e. the Brahmin.

In the chapter on JUDICATURE, Menu thus declares; p. 190:—

V. 12. "When Justice having been wounded by iniquity, approaches the court, and the Judges extract not the dirt; they also, shall be wounded by it."

V. 14.—"Where Justice is destroyed by iniquity, and Truth by false evidence, the judges who basely look on without giving redress, shall also be destroyed."

V. 15.—"Justice being destroyed, will destroy; being preserved, will preserve; it must never therefore be violated. — Beware, O Judge, lest justice, being overturned, overturn both us and thyself."

And in the law of EVIDENCE, it is thus declared*:

V. 81. "A witness who gives testimony with truth, shall attain exalted seats of beatitude, and the highest fame here below; such testimony is revered by Brahma himself."

V. 82.—The witness who speaks falsely, shall be fast bound under water, in the

* P. 199, v. 81.

snaky cords of VARUNA*, and be wholly deprived of power to escape torment, during a hundred transmigrations: let mankind, therefore, give no false testimony."

V. 83.—"By truth is a witness cleared of sin; by truth is justice advanced; truth must, therefore, be spoken by witnesses of every class."

V. 84.—"The soul itself is its own witness; the soul itself is its own refuge: offend not thy conscious soul, the supreme internal witness of men."

V. 85.—"The sinful have said in their hearts, 'None sees us:' yes, the gods distinctly see them; and so does the spirit within their breasts."

V. 89.—"Whatever places of torture have been prepared for the SLAYER OF A PRIEST, for the MURDERER OF A WOMAN, OR OF A CHILD; for the INJURER OF A FRIEND, and for an UNGRATEFUL MAN; those places are ordained for a witness who gives false evidence."

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* Lord of the Ocean.

V. 94. — "Headlong, in utter darkness, shall the impious wretch tumble into Hell, who, being interrogated in a judicial enquiry, answers one question falsely."

If "THE SASTRAS OF BARBARIANS!" thus manifest an exalted idea of God; a comprehensive sense of moral duties; a belief in the immortality of the soul, and a future state of rewards and punishments; — what is it, then, that the Missionaries propose teaching to the Hindoos?

It is true that, in general, they worship the Deity through the medium of images; and we satisfactorily learn from the Geeta, that it is not the mere image, but the invisible spirit, that they thus worship.

Chrishna* thus says† to Arjoon :—

"Whatever image any supplicant is desirous of worshipping in faith, it is I alone, who inspire him with that steady faith; with which being endowed, he endea-

* An incarnation of Vishnou, the preserving power of the Divinity: he is the shepherd-god of the Hindoos, and equally venerated with Vishnou himself.

† Geeta, p. 71.

voureth to render that image propitious; and at length, he obtaineth the object of his wishes, as it is appointed by me: but the reward of such short-sighted men is finite; those who worship the Devatas*, go unto them; and those who worship me alone, go unto me. The ignorant being unacquainted with my Supreme nature, which is superior to all things, and exempt from decay, believe me, who am invisible, to exist in the visible form under which they see me."

P. 65.—"The Yogee† who believeth in Unity, and worshippeth me present in all things, dwelleth in me in all respects, even whilst he liveth."

P. 80.—"Those who, looking for the accomplishment of their wishes, follow the Religion pointed out by the three Vedas, obtain a transient reward: but those who, thinking of no other, serve me alone, I bear the burthen of the devotion of those who are thus constantly engaged in my service.

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* Deities.

† A Pilgrim devoted to God, and practising austerities

—They also, who serve other Gods with a firm belief, in doing so, involuntarily worship even me. I am he who partaketh of all worship, and I am their reward."

P. 98.—"Those whose minds are attached to my invisible nature, have the greater labour to encounter, because an invisible path is difficult to be found by corporeal beings."

P. 47.—"The wise man should not create a difference in the understandings of the ignorant, who are inclined to outward works:—the learned man, by industriously performing all the duties of life, should induce the vulgar to attend to them."

But, to insert all those passages that bear upon this point, would be to transcribe half the Geeta.

It may, however, gratify the reader, to view the sentiments of the wise ABULFAZEL on this subject.—That enlightened Minister, of a great and enlightened Monarch, Akber, the glory of Eastern potentates, thus speaks of the Hindoos*:

* Vol. i. p. 8.

" They, one and all, believe in the Unity of the Godhead: and although they hold Images in high veneration; yet they are by no means Idolaters, as the ignorant suppose. I have myself, frequently discoursed upon the subject, with many learned and upright men of this Religion, and comprehend their doctrine; which is, that the Images are only representations of Celestial Beings, to whom they turn themselves while at prayer, to prevent their thoughts from wandering: and they think it an indispensable duty to address the Deity after that manner.

In one point indeed, the code of the Hindoos essentially differs from that of the Christians: it inculcates not, the eternity of torments, in a future state.

" How dreadful," say the Hindoos, " is the idea of eternal punishment: and if true, how miserable the lot of those who are untimely carried off, without leisure for repentance; and with all their imperfections on their heads! Is there, then, no intermediate place of ultimate purification;

no degrees of reward or punishment according to the measure of desert; but one aweful alternative,—hell or heaven?"

"Where goes the soul on quitting its mortal abode, if, according to the Gospel-dispensation, there is to be, hereafter, a day of *general* resurrection?"

"What mortal is at all times free from sin? But if limited virtue claim equal retribution with the highest state of moral rectitude; who then would labour for ultimate perfection?"

Such notions seem inconsistent with the goodness of the Deity, and his justice; which, doubtless, apportions to each individual the just measure of retribution.—Besides, would the Deity doom to eternal misery, the spark of divine essence which illumes each embodied soul? for, "as a single sun illuminateth the whole world; even so, doth the spirit enlighten every body*. And Menu has declared†, that, "The man who perceives in his own soul, the supreme

* Geeta, p. 106. † Page 362.

soul present in all creatures, acquires equanimity towards them all; and shall be absolved at last, in the highest essence; even that of the Almighty himself."

How consolatory therefore, to the Hindoo, is the notion of that purgatory, where the soul, in a state of penance, proportioned to its mortal impurity, at length, after numerous transmigrations, becomes liberated from all sublunary stain, and is thus ultimately restored to the mansion of eternal bliss; the prime source of its emanation!

Such are the sentiments of the Brahmins: and I leave the Missionaries to answer them.

Whatever may be the errors of the doctrine of Transmigration, it is, doubtless, an institution having in view, the advancement of morality. When the most degrading forms of life are held out, as the consequence of human transgression; and the possibility of viewing, in those forms, the spirit of some departed relative; when the threatened punishments here exhibited, are

painted with all their horrors, to the Hindoos, by the revered pastors of their faith; how powerfully must the mind be deterred from the commission of acts, that must, in their opinion, produce such dreadful consequences!

Impressed therefore, with these sentiments, in which "they live, and move, and have their being;"—to hope that they will ever relinquish them, for the doctrine of Christianity, will, I am fully persuaded, be a fruitless expectation. And yet they dispute not the divinity of CHRIST:—it would be impious, they say, to suppose the impartial Sovereign of the universe, confined to any particular spot: and if he has at one time, for a special purpose, manifested himself in Palestine; let not the zealous Hindoo be condemned, for maintaining his frequent descents in Hindostan. He has often come, they say, and he will come again; and be born of the VIRGIN daughter of a Brahmin at the end of this age, to chase all wickedness from the face of the earth, and create the world anew.

CRISHNA says, in the GEETA*,—" Although I am not, in my nature, subject to birth or decay; and am lord of all created beings; yet, having command over my own nature, I am made evident by my own power; and as often as there is a decline of virtue, and an insurrection of vice and injustice, in the world, I make myself evident; and thus I appear, from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue."

If FAITH cannot erect her standard on the side of REASON, let her assume the garb of toleration, and peaceably pursue her journey in the path assigned her.

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* Page 51.

HINDOO CHARACTER.

In the course of a long residence in India, I have had numerous occasions of contemplating the Hindoo character; have mixed much in their society; have been present at their festivals; have endeavoured to conciliate their affections; and, I believe, not without effect: and I must do them the justice to declare, that I have never met with a people, exhibiting more suavity of manners, or more mildness of character; or a happier race of beings, when left to the undisturbed performance of the rites of their religion. And it may be truly said, that if Arcadian happiness ever had existence, it must have been rivalled in Hindostan.

In order to shield this eulogium from the possible imputation of partiality, I shall in-

terpose the decision of Abulfazel, whose situation and pursuits furnished him with more ample means of appreciating the Hindoo character.

" Summarily," says he*, " the Hindoos are religious, affable, courteous to strangers, cheerful, enamoured of knowledge, fond of inflicting austerities upon themselves; lovers of justice; given to retirement; able in business; grateful, admirers of truth, and of unbounded fidelity in all their dealings. Their character shines brightest in adversity:—they have great respect for their tutors:—they make no account of their lives, when they can devote them to the service of God."

Cease then, worthy Missionaries, to disturb that repose that forms the happiness of so many millions of the human race; a procedure that can only tend " to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law†;" nor

* Ayeen Akbery, p. 8. † Matt. x. 35.

unhappily cause, by an indiscreet, though perhaps venial zeal, that, " a man's foes shall be they of his own household*."

DANGER AND INUTILITY OF EMPLOYING HINDOO CONVERTS TO PREACH TO THE NATIVES OF INDIA.

A CIRCUMSTANCE has recently come to my knowledge, that exhibits proof, superior to a hundred arguments, of the impropriety and dangerous consequences of injudicious interference with the Hindoos, on the score of their religion.

An inhabitant of Calcutta, who had committed some irregularity, that occasioned

* Matt. x. 36.

expulsion from his tribe, went to one of the Missionaries, and was immediately initiated into the rites of the church.—This man was, soon after, employed by the Missionaries, to preach to the people, with a view to their conversion. He accordingly proceeded to the temple of Cali-ghaut, near Calcutta; and began to harangue the crowd, condemning their idolatry, their worship, and their sacrifices; expatiated on the superiority of the Christian doctrines, to which he was himself a convert; and exhorted them to follow his example, as the only means of Salvation; affirming, that the blind path they were pursuing, could only lead to their destruction.

The astonished Hindoos heard him with indignation; but, for a while, suppressed their feelings, conceiving his reason to be deranged:—but, persisting in his animadversions, and becoming more vehement in exhortation; they at length, lost all patience; and assaulting him, with clods and brickbats, drove him from the temple, chased him into the street, and, had not some of the police-officers interposed, he

would probably have suffered death from the hands of the enraged multitude.

This affair happened about July, or August, 1806;—and became a common topic of conversation at the Presidency.

It is not from such men as these, outcasts from religion and society, that "the self-sufficient Brahmins," as Sir William Jones calls them, will ever condescend to receive the lights of a new Religion: the Brahmins themselves, must first be converted; and then indeed, the people may follow:—but

"Hoc opus; hic labor est."

A million or two of Brahmins are not so very easily converted; especially, while individually influenced by the consideration that, in neglecting the ordinance of the Vedas,—

"With none to eat with them; none to sacrifice with them; none to read with them; none to be allied by marriage to them; abject, and excluded from all social duties, they shall wander over this earth*."

* Menu, 276.

Let us, therefore, not wound their feelings, by sending such miscreants among them: the refuse of their own tribes; whom they can regard only with abhorrence: and, addressing myself to the good sense of our Missionaries, let me seriously ask them, What opinion must the Brahmins entertain of a Religion, that thus receives into its bosom, wretches, who have been deemed unworthy the communion of their friends; are considered a disgrace to their families; and utterly rejected the society of the virtuous among themselves?

With converts of such a description, what Brahmin will ever unite, in cordiality of sentiment: human nature revolts at the idea of self-degradation, as it rends asunder those ties, the strong ligaments of opinion, that imperiously confine the individual to his prescribed station in society. The very reception, therefore, of those outcasts, into our Church, must ever operate to the exclusion of any man of respectability; whose example might, otherwise, serve to influence the lower classes of the Hindoos.

In the name of peace, then, and of that blessed spirit of toleration which happily pervades the British Empire, let us leave the Hindoos in the undisturbed possession of their altars and their gods; and, however they may differ from us on the score of religious observances, let us candidly consider that they also occupy a station in that vast circle, illuminated by the Divine Spirit; that our views mutually culminate to the same central point, the mansion of eternal bliss, where, I trust, we shall all ultimately meet,—and that, whatever may be their errors, they are rendered venerable, by the sanction of imperious custom, and the practice of their ancestors; and are virtually regarded as the ordinance of the gods themselves; and which, therefore, from every sentiment of reverence, of attachment, and of duty, every pious Hindoo must tremble to disobey!

If I have been somewhat diffuse in the selection of passages from Hindoo books, it was with a view, not only of evincing to the eye of candour, how very little those people

stand in need of any instruction from us, in the great leading points of moral conduct, but also, to shew that their religion is so intimately blended with their morality, that, in destroying the one, we run no small risk of eradicating the other: for, we cannot reasonably hope to instruct them all at once, in the merits of our less complicated system of moral duties.

We should therefore pause, before we attempt to remove those numerous checks to transgression, that are exhibited in their code; however fanciful or erroneous, in our opinion, they may appear.

I would not, for example, tell them, that there is no VARUNA in the deep, "to bind in snaky cords," offenders against the moral ordinances: nor would I laugh at them, for classing inhospitality, ingratitude, and infidelity in friendship, with the crime of Murder.—If we are less strict in our notions, on these points; we should not disdain to yield the meed of praise, to those sentiments, in their Code, that place these virtues in so exalted a degree of estimation.

The early impressions of youth, fostered by the hand of time, strike deep their roots into the plastic mind; entwine themselves with the whole system, and are difficult of eradication.—You must cut down the whole field, ere, with safety to the crop, you can remove those vigorous tares, that, neglected in due season, have shot up into maturity, with the wholesome grain that they annoy.—Regenerate, then, the Hindoos, if you desire effectually to convert them.—Warm from the Medéan caldron, affix the desired impression: but, short of this expedient, I see no prospect of success.

If you are not pressed for time, and can wait for a new generation; take the infant Hindoo, and preside over his education; but, if the Brahmins will not consent to this, your prospect is, indeed, hopeless; and you must resign to their fate, this "self-sufficient generation."

EXPEDIENCY

OF AN

ECCLESIASTICAL ESTABLISHMENT

FOR BRITISH INDIA,

CONSIDERED.

THE Reverend Mr. Claudius Buchanan*, with a laudable zeal for the interests of the Church, and the propagation of the true faith throughout Hindostan, has recently published "A Memoir, on the Expediency of an Ecclesiastical Establishment for British India; both as the Means of perpetuating the Christian Religion among our own Countrymen, and as a Foundation for the ultimate Civilization of the Natives."

* Not to be confounded with Francis **Buchanan**, M.D., author of a Journey from Madras, through Mysore, &c. lately published.

The more strongly to impress upon our minds the necessity of such an establishment, he observes, that " living in a remote unhealthy country, amidst a superstitious and licentious people, where both body and mind are liable to suffer, we have, it will be allowed, as strong a claim on our country, for Christian privileges, as any other description of British subjects. Of the multitude of our subjects who come out every year, there are but a few who ever return! WHEN THEY LEAVE ENGLAND, THEY LEAVE THEIR RELIGION FOR EVER* !"—

This is indeed a very strong and unqualified expression; and I will venture to say, very unauthorized: candour should therefore arise, to vindicate the cause of our countrymen in the East, from the undue pressure of such an injurious imputation.

So far as the argument has reference to Bengal, give me leave to ask, whether there

* Page 11.

is not at Calcutta, where the majority of the Europeans reside, at least one church*, to which they regularly resort?

And do not the chaplains at the military stations, regularly perform Divine service to the assembled troops † ?—And if at the detached civil stations, there be no chaplains, to officiate to three, four, or more Europeans; I wish, for the good of the Church, and for the good of individual clergymen who may want bread, that such may be appointed:—but if, by "leaving their Religion for ever," he means, that all sense of Religion is quitted, with the clime that gave them birth; his sentiments of the influence of early habits, must be limited indeed.

Educated under the eye of parental example and authority, or fresh from the University, where, we must presume, the religious and moral duties are unremittingly impressed upon the mind; young men proceed to India, generally untainted

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* See Appendix A. † See Appendix B.

with the vices of the world; of which, their knowledge must necessarily be limited, by inexperience;—the early lessons of their instructors are not so easily forgotten; they have occupied their first thoughts, and are difficult of eradication, in any stage of life. It is equally so, with bad impressions as with good:—with the good they are best acquainted; because, at a pure source, they have imbibed them, at a time, when the vacant mind, like a blank sheet of paper, easily yielded to their influence; and thus rendered them indelible.

These lines may be overwritten or crossed *by worldly communications;* but the original character is not lost. Hence it is, that, to those in India, secluded from the public forms of Divine worship, the essential still remains; the sentiments of morality, early imbibed with their Religion:—and if morality be not the chief object of Religion, I shall be glad to be better instructed.

But, if the frequent recurrence of the forms of our worship, be wanting to that class of our countrymen, who are detached

from the Presidency, to the civil stations of our territory; they cannot fail of being edified by the daily observance of the religious duties, practised by a people, who, Mr. Buchanan himself confesses*, "are accustomed to reverence the Deity."

He has also told us†, that "wherever the Christian Minister solicits attention, he finds an audience; in whatever part of British India he is stationed, there will be a disposition to respect the Religion of early life, when its public ordinances shall have been revived."—But, those public ordinances exist, and have always existed, at the Presidency, and the Army stations; which include nine-tenths of our countrymen in the East: with what consistency therefore, does he assert, that when the Europeans leave England, "they leave their Religion for ever?"

Moreover, when he tells us‡, that the natives of India "wonder, whence we have derived our principles of justice, humanity,

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* Page 13. † Page 3. ‡ Page 13.

magnanimity, and truth;" is not this a confession, on his part, that these virtues may subsist independently of that Religion which, he asserts, we have for ever left, on quitting Europe? Do we, then, acquire these virtues in India?—or do they result from the moral impressions of youth, imbibed with our education? If they be a production of Indian growth, we have the less occasion for an Ecclesiastical Establishment; but, if they be seeds of early excellence, brought to maturity, "amidst native licentiousness" in India, and "conflicting superstitions*," it seems a proof that religious influence, either remote or proximate, must have lent its fostering aid to their advancement; and that, consequently, we are not absolutely, so destitute, on this score, in India, as Mr. Buchanan would induce the world to believe.

Notwithstanding what has been here manifested;—notwithstanding Mr. Buchanan's own admission, that there are six military chaplains for Bengal, three in the town of Calcutta, five at Madras, and four at

* Page 15.

Bombay*; that English India has three churches; one at Calcutta, one at Madras, and one at Bombay†;—notwithstanding these facts, Mr. Buchanan gravely remarks‡, that "we seem at present, to be trying the question, whether Religion be necessary for a state;—whether a remote commercial Empire, having NO SIGN of the Deity, NO TEMPLE, no type of any thing heavenly, may not yet retain its Christian purity, and its political strength, amidst pagan superstitions, and a voluptuous and unprincipled people."

If contradictions of this nature can tend to promote Mr. Buchanan's views, I should be sorry to stand between him and the object of his research; should that object be a Bishopric, I think his zeal and good intentions establish a fair claim to consideration; and I question not, but he is of opinion with St. Paul‖, that, "if a man desire the office of a Bishop, he desireth a good

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* Page 1. † Page 2. ‡ Page 12.

‖ Epistle to Timothy.

work." But, I am by no means hostile to the extension of our Church-Establishment in India; and would cheerfully vote for more chaplains at each Presidency: for, besides the obvious advantage of additional chaplains, to obviate the inconvenience of future casualties, the accession to society, of well-educated and pious clergymen would serve to improve us, by their information; and edify us, by their example; and should, therefore, have my hearty vote accordingly:—but, that they should be sent out, for the purpose of converting the natives to Christianity, is a measure that, I trust, the good sense of our Rulers will, on due consideration, discern to be equally injudicious and impolitic; and I am fully persuaded, that, if the whole Synod of English Clergy were employed on the occasion, they would not by any means, short of absolute compulsion, succeed in converting one man in a thousand of the vast mass of Indian population. *How limited* then, must be the labours of a few wandering Missionaries!

That there are many reprehensible cus-

toms among the Hindoos, the mere offspring of superstition, cannot, unhappily, be denied: but, as they are not enjoined by the Veda, and are chiefly confined to certain classes; they are by no means invincible: and the maturity of human reason will, I trust, bring them at length, into disuse. It was this maturity of reason, that put to flight, among ourselves, the whole host of witches and their spells: and yet, this happy revolution of the mind was not effected 'till near twelve centuries after the establishment of Christianity.* Nor is the notion of ghosts, of fairies, or of evil spirits, yet altogether erased from the minds of the lower orders of society; who are, indisputably, more under the influence of Religion, than the great:—but, the minds of the latter are more enlightened by education; and herein rests the proof, that Religion alone will never effectually subdue it.

I would not therefore, COERCE the natives of India, into a disuse of any of their cus-

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Blackstone, 4.

toms; but if we must absolutely interfere, I would endeavour to enlighten them, on those points, through the medium of their Priests. An injunction from the seat of government, to the Colleges of Nuddeah, Benares, &c. to take into consideration, the more obnoxious points that grate the feelings of humanity, would be an expedient of more effect, than the prohibitory mandate of our Government. A judicious appeal upon the subject, to those seminaries, could scarcely fail of being successful; and they should be invited to publish their disapprobation of the obnoxious rites, for the information of the multitude: thus discountenanced by the Brahmins, they would at length fall into disuse; like some other customs, deemed canonical, only in the SATI-YUG, or first age of the world.—Such, for example, as that of the widow espousing the brother of the deceased husband; which, in the present age, or CALI-YUG, is inadmissible.—No Brahmin would thenceforth venture to officiate at any rite, thus condemned by the learned assembly of the

PUNDITS*: and this circumstance would effectually obviate the intervention of AUTHORITY, for enforcing the decision of the Priests.

In whatever reform we may engage, we must take the Brahmins to support us; we shall otherwise have the multitude against us, and be regarded as despotic. The consequences that may thence result, are of a magnitude too important, to be regarded with indifference.—The Hindoos are a mild, a patient, and a forbearing people, as any under heaven; but, driven to desperation, by the provoked fanaticism of Religion, their power would be resistless: for, as ABULFAZEL says†, "they make no account of their lives, when they can devote them to the service of GOD."

If about the mere form, or the materials of a turban, which they considered as degrading, these people could draw the sword of vengeance against their rulers, as was lately, so unhappily, manifested at Vellore, where so many of our countrymen fell a

* Learned Brahmins. † Ayeen Akbery, ii. 8.

sacrifice to their fury; can we rationally hope, that they will passively yield obedience to *our* mandates, when their dearest interests are invaded, — the rites and customs of their religion?

Their resentment, perhaps, may not IMMEDIATELY be manifested; and we may be lulled into security, by an apparent acquiescence with our desires: but, like an insidious fire in the bosom of the earth, it may burst forth unexpectedly, and overwhelm us in the explosion.

Every feeling mind must lament that infatuation, that urges the Hindoo widow to burn herself with the corpse of her deceased husband: it is an instance of deluded heroism, that we cannot but admire, while we condemn. But, the calculation of Mr. Chambers*, of the annual number thus devoted, seems founded on a disputable principle; which is, that if, in a certain district, which happens to be the most bigoted part of India, a certain number be devoted; calculating thus, I presume,

* Vid. Memoir, p. 94.

by the square acre, for all Northern India, the number must be in proportion. — As well might we thus calculate for the British empire, on summing up the annual deaths, by self-devotement, of our countrymen in London.

What the number may be in the upper provinces of Northern India, I know not; but it has so happened, that I never saw an instance, nor heard of any recent sacrifice of this nature, during many years residence in those provinces: though there are very few perhaps, who have travelled more than I have, among the Hindoos.

Many monuments, however, of long standing, may be met with, of these sacrifices, throughout Indostan. They consist of small brick edifices, or mural urns, styled SUTTEE, erected in the open air; and in which are deposited, the ashes of the sacrifice: but, as I cannot charge my memory with having witnessed any of recent construction, in the upper provinces; I apprehend, the custom has there, much fallen into disuse.

HINDOO HOLYDAYS.

"ANOTHER obstacle," says Mr. Buchanan*, "to the improvement of the natives, is the great number of their holydays."—"But, great detriment to the public service arising from the frequent recurrence of these Saturnalia; Government resolved, some years ago, to reduce the number; which was done accordingly. It now appears, that on the same principle, that a few of them were cut off, we might have refused our recognition of any; the Pundits having unanimously declared, that their holydays are not enjoined by their sacred books."

"It may be proper," he adds, "to permit the people in general, to be as idle, as the circumstances of individuals will permit:

* Page 51.

but their religious law does not require us to recognize one of their holydays officially."

Thus, then, it would appear, that, as their holydays are not enjoined in their sacred books, we ought not, officially, to recognize them.

That such reasoning should have flowed from the pen of a Christian divine, I should scarcely have expected:—might not candour ask, "In what part of our Scriptures is it enjoined, that we keep holy, the Nativity, Good Friday, or any other of the sacred days in our calendar?"

Shall we claim an exemption, that we deny to others, and thus refuse our official recognition of any holydays, to the Hindoos?

I know not whether the sentiment be most marked by selfishness or injustice!—"Considered as a means of promoting the happiness of the common people*," the privation would obviously be unjust: that

* Page 53.

it is selfish, is equally manifest; as Mr. Buchanan considers*, that "it very seriously impedes the business of the State, and deranges commercial negociation."

We would thus detach the people from the service of their God, to attend to temporal interests, of which we are to derive the chief benefit.

If this be liberality, I thank my God, I find nothing like it in my creed.

To a commercial people, indeed, the result is doubtless of importance: but, are temporal considerations to be the sole objects of life? Is man to live by bread alone? The soul is of more importance than the body; and the numerous occasions presented by these holydays, of consulting its interest, should rather be promoted than suppressed. The oftener a man thus approaches the Deity, the more is his morality improved; the social duties are improved; and the practice of correctness becomes confirmed into habit.

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* Page 53.

Yet Mr. Buchanan asks*, "In what other country would it be considered a means of promoting the happiness of the common people, to *grant them* so great a portion of the year to spend in idleness and dissipation?"

Is this the dignified language of an English Clergyman, to a free people? or, is it not rather, the language of a master to his servants; of a despot to his slaves; of a pedagogue to his scholars; or, of a West-India planter to the wretched sons of Africa, whom fortune hath doomed to unlimited subserviency in his household?

To such, indeed, it might be considered a boon to GRANT, as an indulgence, what the free man claims, as a natural right;—that of spending his time as he pleases;—self-interest will always militate in his breast, against undue idleness, and dissipation; and urge him to exertions without the necessity of compulsion;—but, to grant a free man permission to be idle, appears

* Page 53.

a solecism in sentiment, of manifest inconsistency.

But Mr. Buchanan adds*, "The indulgence operates here as it would in any other country; it encourages extravagance, licentious habits, and neglect of business among themselves."

That the terms "extravagance and licentious habits" should thus be applicable to the Hindoos, we learn only, I trust, from Mr. Buchanan. Under the sanction of a general observation, perhaps calculated for the meridian of Europe, he has taken the thing for granted; and inconsiderately committed himself, at the shrine of candour, by the rash avowal of a sentiment, that wants the sanction of veracity;—for, be it known to those who are unacquainted with the Hindoos, that they are by no means, to be measured by the standard of European manners.—On days of religious festivity, the low Hindoo proceeds not, like the low European, from the temple to the alehouse;

* Page 53.

where the benefit of the sermon is soon shadded, by the mists of intemperance.—Among the Hindoos, on such occasions, we witness no feasting, no rioting, no quarrelling, no picking of pockets; as is too frequently the case, with our countrymen in Europe:—but, all is decorous, simple, quiet, and inoffensive.

I speak at large of the people of Indostan; and am sorry that I am thus compelled to a contrast so unpleasing:—but—

"Semper ego auditor tantum nunquámne reponam?" *

Perhaps in that circle, the limits of Calcutta, to which Mr. Buchanan's observations have chiefly been confined; the manners of the Hindoos, somewhat influenced, by the admixture of foreign seeds of moral practice, may be less pure, than in other parts of India: but whatever may be the vice of the Hindoo character; I fear it is not likely to be much meliorated, by engraftment, on the manners of the low native Portuguese; the debauched individuals of inferiour Mussul-

* Juvenal.

men, or the inebriated European soldier or sailor; whose irregularities are, not unfrequently, so eminently conspicuous, in the bazars of Calcutta.

"In the Hindoo calendar," Mr. Buchanan tells us*, "there are upwards of an hundred holydays."—But, all this time is not lost, either to the people or the state: for, except, perhaps, in some of the principal festivals, scarcely half the day is thus devoted to the celebration of the festival: for, the Hindoo having, in the spare hours of the morning, discharged his duty, at the Temple or the River, subsequently proceeds to his vocation; and perhaps increases his diligence in the execution of his work: but, whatever time may be thus spent, there is abundant population, to obviate any apprehended inconvenience, from the frequent recurrence of these festivals. I have accordingly, on one occasion, counted sixty-three ploughs at work, in one field; and that, too, on a holyday.

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* Page 51.

Averse, however, to the official recognition of any Hindoo holydays; Mr. Buchanan observes*, that, "to those natives employed in the public service, the fifty-two Sundays are sufficient for rest from bodily labour: and he subjoins, in a note, that no people require fewer days of rest, than the Hindoos; for they know nothing of that corporal exertion, and fatigue, from labour, which, in other countries, render regular repose so grateful to the body and spirits."

We must hence conclude, that this gentleman has never proceeded up the river Ganges, and witnessed the exertions of the boatmen, in tracking against the stream, for three months successively, up to the frontier stations.

Does he conceive that there is no fatigue attendant on the labour of thus daily contending with a strong current, for eight or ten hours together, exposed to the fervid rays of an Indian sun, in the months of

* Page 52.

April, May, and June; the hottest season of the year?—or, does he think it not laborious, in the rainy season, when the river has overflowed its banks, to see men under the necessity of tracking, more than half the day perhaps, through the water; commonly breast-high; and often more? does not such labour imply much corporal exertion, and consequent fatigue?—And all this labour, is more or less attendant on all the commercial, inland navigation throughout the country.

Has Mr. Buchanan never stept into the country, to view the husbandman at his plough, or the farmer irrigating his field, in the sultry season of the year, when there is scarcely a breath of air in the heavens; while the lord of the soil sits basking in the comforts of a good habitation; though scarcely able to respire under the oppressive weight of a light calico Banian?

Has he never witnessed, at this season, the labour of excavating tanks; of sinking wells; of embanking rivers; of cutting down the corn, in the hot months of March

and April; of individuals carrying burthens on their heads, of forty pounds weight, on a journey or a march, for fifteen or twenty miles in a forenoon?—Or, has he not even, looked about him at the Presidency; and cast an eye to the dock-yards, the custom-house, and the store-rooms of the merchants?—He would there discover, that the London porter has vastly the advantage of the Indian; his labour being comparatively limited, in loading his cart or waggon: while, masts and yards of ships, the largest timbers, and all the paraphernalia of the merchant, in the East, are commonly transported, a considerable distance, on men's shoulders.

Has he not seen women, constantly throughout the day, carrying large jars of water, on their heads, or their hips, for domestic purposes?—or seen them act as labourers, in carrying brick, mortar, clay, &c. in baskets, on their heads?

Do not females in the upper provinces sometimes act even as porters, and carry the baggage of travellers, and other bur-

thens, from village to village?—And he must frequently, have met porters, in Calcutta, carrying a pile of bricks, on the head, five or six and twenty, in a basket; which, on a moderate computation, must weigh one hundred and fifty pounds.

Having seen all these things, and considered the detail I have here exhibited; will Mr. Buchanan persist in asserting that the Hindoos "know nothing of that corporal exertion, and fatigue, from labour, which, in other countries, render regular repose so grateful to the body and spirits?"

To people so employed, would he deny the recreation of a holyday;—were it even a holyday, for the mere purpose of recreation? In their opinion it is more; being considered as the mandate of the Divinity, who demands their presence at his shrine. Thus obedience becomes indispensable; and where duty, conducted by inclination, and urged by the comfort of occasional relaxation, points the road to happiness, in the breast of the pious Hindoo; to interpose between him and that happiness,

would neither be generous, or just. But he tells us,* that, "to give them more holy-days, than "the fifty-two Sundays, is to nurse their superstitions."

Would it then be reasonable thus to deprive the Hindoos of their calendar, and compel them to substitute our own? This would be to strike at the very root of their Religion; as the recurrence of their festivals usually depends, either on some lunar aspect, some planetary conjunction, some solar position, or astronomic cycle;—and though their respect for Sunday is not less zealously manifested than our own, yet it is not altogether, in the same way; with them it is invariably a sort of fast; as, on that day, they abstain from salt with their provisions: and having, in the morning, discharged the customary duties; the goodness of the Deity, they say, permits them to close the day, with due attention to their temporal concerns.

It would, doubtless, eminently tend to

* Page 52.

the promotion of human happiness, did one Religion alone, pervade a state; especially if it be true, as Mr. Buchanan asserts*, that "there never can be confidence, freedom, and affection, between the people and their Sovereign, where there exists a difference in Religion."

If this sentiment be correct; how precarious must be our situation, in the British Empire, where half the subjects of his Majesty, are not of the Religion of the state! and where, if we are justly informed, of one-hundred and thirty-thousand sailors, in our Navy, in the administration of Mr. Addington, full seventy-thousand are calculated to have been Irish; who being chiefly taken from the lower orders of society, may safely be concluded to have been, generally, Roman Catholics.

But as, in the present state of the world, conformity of religious sentiment must be a hopeless expectation; it is lamentable to reflect, that differences of opinion should

* Page 29.

ever thus wantonly be obtruded on public notice, as a bugbear to contending parties; and insisted on as the test of fidelity, and reciprocal affection, between sovereign and people.

Better perhaps, that there were no state religion; that all should be guided only by the words of the Evangelist*; — "When thou prayest, enter into thy closet:"—that we should have religion in our hearts only; and never in our mouths: and that morality alone, should be "the outward and visible sign of the inward and spiritual grace" of religion.

As the preceding sentiment, however, was, doubtless, not introduced by Mr. Buchanan, with a view to the comment, to which it, obviously, seems obnoxious; as tending to imputation on the fidelity of the subject, from mutual hostility of religious discrepancy; it seems but justice to acknowledge, that he thereby intended only to evince the necessity of Indian civi-

* St. Matthew. † Page 26.

lization, by a general extension of the Christian Religion; this measure he considers very practicable, for, says he,* "the natives of "India are a divided people; THEY HAVE NO COMMON INTEREST; to disseminate new principles among them, is not difficult."

But, as an excess of zeal will sometimes obscure, either the judgement or the memory; Mr. Buchanan accordingly, losing sight of the opinion here submitted to our consideration, ventures, in a subsequent page †, thus to ask: "Would not Christianity, more effectually than any thing else, disunite and segregate our subjects, from the neighbouring states: who are now of the same religion with themselves; and between whom THERE MUST EVER BE, as THERE EVER HAS BEEN, a constant disposition to confederacy, and to the support of a COMMON INTEREST."

Barely glancing, however, at this inconsistency of the Reverend Divine, his zeal

* Page 32.

and good intentions may perhaps obtain excuse for this small lapse of recollection. Whether therefore, as he assures us, the natives of India, having "no common interest," may be easily converted;—or, as he again assures us, having always "a common interest;" it be desirable to disunite them, by means of Christianity, for the improvement of their morality; it is, at all events, full time to commence the pious work of their conversion; which, candour must allow to be absolutely necessary, if his statement be correct, regarding

The Moral Character of the Hindoos.

Mr. Buchanan informs us*, that "the moral state of the Hindoos is represented as being still worse than that of the Mahometans. Those who have had the best opportunities of knowing them, and who

* Page 32.

have known them for the longest time, concur in declaring, that neither TRUTH NOR HONESTY, HONOUR, GRATITUDE NOR CHARITY, is to be found PURE IN THE BREAST OF A HINDOO. How can it be otherwise? THE HINDOO CHILDREN HAVE NO MORAL INSTRUCTION. If the inhabitants of the British Isles had no moral instruction, would they be moral?"

"THE HINDOOS HAVE NO MORAL BOOKS. What branch of their mythology has not more of falsehood and vice in it, than of truth and virtue? THEY HAVE NO MORAL GODS. The robber and the prostitute lift up their hands, with the infant and the priest, before an horrible idol of clay, painted red; deformed and disgusting as the vices which are practised before it."

Here, within a very limited space, we see compressed, a series of charges, which, if capable of being substantiated, would sink the character of the Hindoos very low indeed.

To these charges, however, I must, in the first place, oppose the opinion of the

enlightened ABULFAZEL, as already exhibited in the early pages of this Pamphlet; —and to which, accordingly, I must beg leave to refer the Reader *

To this, if I could presume to add my own humble testimony, an experience of seven-and-twenty years would enable me, at least, to do justice to their unexampled honesty and fidelity.

Will it be believed, in Europe, that a gentleman having twenty servants in his house, shall entrust them with the care of his liquors, plate, money, jewels, &c. of all which, THE KEYS REMAIN IN THEIR HANDS? — shall leave his house, perhaps for a month or more; and, on his return, find every article as he left it—undissipated, untouched, and unimpaired?

" What can we reason, but from what we know?"

I have myself been in this predicament; —have had, in my house, at one time, more than eighty dozen of wine; three or four

* See Page 47.

hundred pounds in gold or silver; besides plate, linen, &c.;—all under the care of my Hindoo servants, WHO KEPT THE KEYS OF EVERY ARTICLE: and those keys, instead of being kept in any degree of security, usually lay under the pillow of the head-servant, or one of his tribe; or, perhaps, carelessly thrown on the humble mat or carpet which, spread upon the floor of the veranda, or common hall, served him as a bed: And although those keys lay thus exposed to the view or knowledge of all the other servants, who might easily have taken them at any hour of the day or night; and with one or other of whom, indifferently, they were often left in charge; yet I cannot, with a safe conscience, charge any of those servants with having ever purloined a single bottle of wine, the smallest article of plate, or so much as a rupee, from the money thus deposited.

Let me, then, ask the candid reader; let me ask Mr. Buchanan himself; who, uninfluenced by the prospect of professional advantage, had possibly been less willing

to vilify the Hindoos; — let me ask, I say, whether, in Great Britain, under such obvious circumstances of temptation, the master's property would have been safe for a single day? And yet, I have, more than once, made an excursion of more than fifteen-hundred miles, while my property has been daily thus exposed to the mercy of a people who, Mr. Buchanan assures us*, "are destitute of those principles of honesty, truth and justice, which respond to the spirit of British administration:"—"and who have not a disposition which is accordant with the tenour of Christian principles."

But, I trust, that, while sobriety, honesty, temperance, and fidelity, are held estimable among mankind; the humble possessor of these virtues, among the Hindoos; will be deemed not unworthy, even of Christian emulation.

When it is considered that the people of whom I here speak, are of the lower classes

* Page 36.

of the Hindoos ;— when we reflect on Mr. Buchanan's assertion, that they have no moral instruction nor any moral books; whence proceed then, may we ask, those happy effects already indicated, which we must consistently, rank among the virtues of morality ?

Are the Hindoos intuitively virtuous ? That they are so, we should conclude, from a due consideration of all the premises :— for, Mr. Buchanan asks, " If the inhabitants of the British Isles had no moral instruction, would they be moral ?"—If every effect thus necessarily includes a cause ; the Hindoos must either have the benefit of moral instruction, or be intuitively gifted with the virtues we have described.

Of their moral books, we shall be better able to judge, when we have due expositions of their Scriptures : but, while we have the INSTITUTES OF MENU, the GEETA, and the HEETOPADES ; it would be injustice to deny their claim to some small portion of morality ; and yet, Mr. Buchanan assures us, that " they have no moral gods."

Mr. Buchanan is a divine, a man of learning and research; and should know these things better than a simple layman: yet, I must confess, that, before I perused his book, I had always regarded as moral gods, the Indian Triad, BRAHMA, VISHNOU, and SEEVA; who are usually considered as personifications of the Divinity, in the respective attributes of CREATION, PRESERVATION, and DESTRUCTION.

It also appeared to me, that the active power of those divinities, respectively manifested in the persons of SERESWATI, LUTCHMEE, and DOORGA, could be considered in no other light, than as types of Virtue. Thus, for example, when DOORGA BAHVANEE*, Consort of SEEVA, mounted on her tremendous Lion, rushes forth to combat MYKASSOOR, the Indian Minotaur, in the form of a Buffalo; is it not a speaking picture of good sense, representing the good and evil principle contending for supremacy; — Virtue warring against

* See Appendix C.

Vice? And when, having cut off the head of the Buffalo, the evil spirit springs from the headless trunk, a human form upwards from the waist; and renews the combat; does it not seem to typify the proteus-like versatility of Sin; which, however often repressed, is ever ready to assail us, in some new shape?

This is perhaps one of the most obvious tales of their mythology; and the pictures which represent it, may daily be seen at Calcutta; in their temples, in their houses, and for sale in their Bazars; and, doubtless, this exposition of the text must have escaped the accuracy of Mr. Buchanan's Investigation; he would, otherwise, not have demanded, "What branch of their Mythology has not more of falsehood and vice in it, than of truth and virtue?"

But if there be any one point in which I can more clearly answer him than another, it is perhaps in this: for, having somewhat looked into the subject, I have no hesitation in declaring, that no branch whatever of their Mythology, so far as I under-

stand it, appears to merit, in the smallest degree, the harsh charges of vice and falsehood, with which Mr. Buchanan so inconsiderately brands it.

Wherever I look around me, in the vast region of Hindoo Mythology, I discover Piety in the garb of allegory; and I see Morality, at every turn, blended with every tale: and as far as I can rely on my own judgement, it appears the most complete and ample system of Moral Allegory, that the world has ever produced.

HAVING thus endeavoured to vindicate their Mythology, I must not suffer to pass unnoticed, the following strain of turgid declamation; which to the uninformed European, at the distance of half the globe, has an imposing appearance, as flowing from the pen of a Christian Divine; in whose representation, a statement of facts, unwarped by prejudice, and supported by veracity, might naturally be expected to appear:—

"The robber and the prostitute," says

Mr. Buchanan*, " lift up their hands, with the infant and the priest, before an horrible idol of clay, painted red, deformed and disgusting as the vices which are practised before it."

Among those who present themselves, in any country, at the altar of the Divinity, it must argue great powers of discrimination, to be able to separate the righteous from the ungodly; so as to ascertain who is the robber; who the prostitute; and who the virtuous votary: God, alone, truly knoweth the hearts of men; and accordingly, the preacher saith, " Woe unto him, who calleth his brother fool: for he shall abide the judgement." But, if the robber and the prostitute approach the altar; is not the door of grace open to the repentant sinner? and is there not " more joy in Heaven, over one sinner who repenteth, than over the ninety and nine who had not gone astray?"

Would Mr. Buchanan, then, step be-

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* Page 33.

tween them and the altar; and, assuming authority, as Heaven's vicegerent, deny the grace that they solicit?

If they prostrate themselves before idols; what are these, as ABULFAZEL says, but "representations of Celestial Beings, to whom they turn themselves while at prayer, to prevent the thoughts from wandering?" but their ultimate research is the Divinity himself; for, "they, one and all, believe in the Unity of the Godhead." And this is the declaration of an enlightened Mohammedan (ABULFAZEL), whose means of appreciating the Hindoo character, were at least equal to those of Mr. Buchanan.

Of the nature of the "disgusting vices practised before these idols," I am entirely ignorant; for, though I have visited many temples of celebrity, in Bengal, Benares, Muttra, Canouge, and Hurduar*; and a hundred places besides; yet I have NEVER witnessed any exhibition at their shrines, that bore the appearance of indecency.

* Where the Ganges enters the plains of India.

Unless we can charge Mr. Buchanan with a want of information of his subject; his view, in thus vilifying the Hindoos, must be sufficiently obvious: the higher the colouring, the more striking the picture; the lower the moral character, the greater the necessity of a radical reform; and as he assures us*, that this can never be effected "by any other means, than by the principles of the Christian Religion," the necessity of a Church Establishment, for the accomplishment of this great work, would hence appear to be unquestionable.

But, I fear, there is often in the human mind, too ready a bias to depreciate, whatever may appear hostile to the object of its research.

It is, therefore, perhaps, indecorous, thus "to ring the changes" on the assumed degraded state of the Hindoos; the vices of their character; their senseless idolatry; the falsehood and moral turpitude of their gods. If his cause be otherwise good; his public

* Page 37.

object may be attained; and perhaps the accomplishment of his private views, without recurring to assertions, equally disputable and injurious, and unworthy the dignity of a Member of the Church.

That there are some great points, in the general superstition of the Hindoos, which we might wish to see retrenched, is not to be disputed; but, individually, and in private life, I see little to condemn; and justly to say of any people, that they are mild, modest, and obsequious; patient, obedient, and attentive; hospitable, charitable, and benevolent; honest, sober, temperate, and faithful; I conceive to be no small praise.—Whenever, therefore, the Christian Religion does as much for the lower orders of society, in Europe, as that of Brahma thus appears to have done for the Hindoos, I shall cheerfully vote for its establishment in Hindostan.

"For modes of faith, let graceless zealots fight;
"His can't be wrong, whose life is in the right."

But we are assured by Mr. Buchanan himself*, that these people "have not a

* Page 36.

disposition which is accordant with the tenour of Christian principles."—Why, then, would Christians force upon them those principles, if by principles he means Religion? Because, says he, "it is a solemn and imperious duty, exacted by their religion and public principles."—"It being by no means," he adds *, "submitted to our judgement, or to our notions of policy, whether we shall embrace the means of imparting Christian knowledge to our subjects or not, any more than it is submitted to a Christian father, whether he shall choose to instruct his family or not†."

The Hindoos are certainly your subjects; and so far, they are your children: but, having forced yourself on them, as a father, *would you, now, force instruction on them,* for the regulation of their consciences? Should they reject your instruction; remember the "imperious duty exacted by your religion;"—"COERCE THIS CONTEMPTUOUS SPIRIT OF OUR NATIVE SUBJECTS‡," and "CHASTISE THE ENORMITY

* Page 29. † See Appendix D. ‡ Page 31.

OF THEIR SUPERSTITION AT THE FOUNTAIN-HEAD*." But, should they, like the Mahomedan, "*grasp the dagger* †," fear it not; it is your duty to proceed in the pious work: you are, professedly, a people militant in the ways of conscience; "nor is it submitted to your judgement," whether you shall recede or not: proceed on, therefore, to the last; till, in the pious struggle against Hindoo vice and superstition, you obtain that glorious crown of Martyrdom, that, at the same moment, deprives you of the country and of life.

It is, doubtless, very allowable in Mr. Buchanan, to exhibit every reasonable argument, tending to evince the necessity of establishing a specific code, for the complete civilization of the Hindoos; and the suppression of obnoxious usages, either sanctioned by custom, or countenanced by their religion. Like a wise champion, he has availed himself of the negligence, or the error of his opponent, and entered the lists,

* Page 50. † Page 30.

with obvious advantage of the ground. A few great leading points stand conspicuous in the foreground of his argument, and, by the converging rays of their influence, he may hope to challenge credit, for those of inferiour consideration.

" He that is first in his own cause, seemeth just," saith the Preacher: " but his neighbour cometh and searcheth him *."

In a few of those points, I trust, we have been, not altogether unsuccessful, in pleading for the Hindoos; to some points of minor consideration, we shall now take the liberty of adverting.

CIVILIZATION OF THE HINDOOS.

" At an early period," says Mr. Buchanan, " we read of the wisdom and learning of the Egyptians, and Chaldeans; and it is pro-

* Prov. xviii. 17.

bable that the wisdom and learning of the Hindoos were the same in degree, at the same period of time.

" It may be presumed further, that the systems of the Hindoos would remain longer unaltered with them, by reason of their remote and insulated situation; from which circumstance also, their writings would be more easily preserved.

" But now, the wisdom of the East hath past away, with the wisdom of Egypt; and we might, with equal justice, attribute civilization to the present race of Egyptians, as to the present race of the Hindoos."

Mr. Buchanan therefore recommends*, " that, since the Hindoos are proved, on good evidence, to have been a civilized people in former days; we should endeavour to make them a civilized people again."

That the wisdom of Egypt hath past away, seems manifest. The Copts, the mongrel descendants of the ancient Egyp-

tians, have long ceased to be an established people: the Arabs, the Turks, and the Mamlukes, have successively contributed, to suppress the learning and wisdom of Egypt, and nearly to annihilate its people; who now scarcely form a fourth part of the present mass of Egyptian population*.

Whatever had remained of the wisdom of Egypt, under the Greeks and Romans, fell a sacrifice, in the 7th century, to the intolerant zeal and bigotry of the Arabs, in the reign of the Caliph OMAR; when the literary world sustained an irreparable loss, by the destruction of that magnificent library collected in Alexandria, under the liberal auspices of the Ptolemies.—On the capture of that devoted city, by AMROU, the Caliph's General, in the year 640, four-hundred-thousand volumes, the accumulation of ages, were committed to the flames; the Caliph saying, that "if they contained only what was in the Koran, they were useless; and dangerous, if any thing more†."

* Savary. † Idem.

The Hindoos have been somewhat more fortunate.—It is true that MAHMOOD and TIMUR committed great ravages; demolished many of their Temples; and destroyed many of the people: but their Religion and their learning survived the wreck of Empire; and the fostering care of the tolerant ACBAR, in the course of a fifty years' reign *, in a great measure, repaired the losses sustained, from the fury of his predecessors.

Aided by the counsel of a wise and intelligent vizier, he appreciated the Hindoo genius, character, and acquirements; he promoted their views, made establishments for their Priests, and encouraged their learning, their sciences, and their arts;—and the testimony of ABULFAZEL alone, is sufficient to evince, that the wisdom of the Hindoos had not passed away, like that of the Egyptians †.

What is wisdom? and what is civilization?

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* Acbar died in 1605. † See Appendix E.

Had not the Hindoos brought the arts of peace to the highest perfection; and rivalled in astronomic science, the philosophers of Europe; ere the lust of conquest in the 11th century, had impelled to their shores, the hostile hords of the West? and under the subsequent dominion of those invaders, was it not ultimately found necessary to govern them, with due attention to their own laws, manners, customs, and religion?—Under Acbar they were secure; under many of his successors, not neglected; and even the merciless Aurungzebe *, who destroyed many of their Temples, at length adopted the necessary policy of relinquishing the persecution he had instituted against them †.

Have they not likewise, within a hundred years, built Observatories ‡ at BENARES, at DELHI, at MUTTRA, at JYPOOR and OUGEIN? which would seem to evince, rather *an advancement than a decline,* as an enlightened people.

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*He died in 1707. †See Appendix F. ‡See Appendix G.

But, it will be said, they are superstitious and idolatrous; and have many customs that, in the present improved state of general manners, must be regarded as highly reprehensible—and consequently, though "they are proved, on good evidence, to have been a civilized people in former days," no man will venture to contend for their present civilization.

At what period, may we ask, did this alleged civilization, flourish among the Hindoos, when we must presume, that superstition, idolatry, and self-devotement, had not yet obtruded themselves, on the affirmed purity of their system of moral practice?

That it must have been previous to the invasion of India by the Greeks, seems incontestable, as Mr. Buchanan himself assures us*, that "the female sacrifice has subsisted, to our certain knowledge, since the time of Alexander the Great."

And we learn, both from Arrian and Plutarch, that the Sage CALANUS † ascended

* Page 49. † About 327 years before Christ.

the flaming pile, in the presence of Alexander and his army.

This, certainly, cannot have been the period we are in search of;—these circumstances strongly indicating the manners of the present day. We must therefore, look more remotely, for this era of Hindoo civilization.

Ascending, accordingly, to the time of BUDHA, the last supposed incarnation of the Divinity, we find, that, on his manifestation, above three thousand years ago, at the commencement of the present age of the Hindoos, human sacrifices ceased; as inadmissible in the CALI-YUG;—and even the sacrifice of other animals became considerably limited.

"There is a time for all things." Sacrifices of cattle were enjoined under the Mosaic dispensation:—We know of Jephtha's rash vow; and we read also, of the offered sacrifice of Isaac. Such things would not now be permitted; though they might then have been consistent with the manners of the people. Isaac, it is true, was redeemed

with a goat; and Jephtha, by the law, might have redeemed his daughter: whether he did so or not, seems very doubtful: —but the chosen people were always too much inclined to the manners of the heathen; who made their children pass through the fire to Moloch; "for even their sons and their daughters they have burnt in the fire to their gods*."

Those, assuredly, were not times of much civilization.

Shall we then say, that the time of BUDHA's appearance marked the era of *Hindoo civilization; when he preached* against the NERMEDH, GOUMEDH, and ASSUMEDH JUGG—or the sacrifice of MEN, KINE, and HORSES, which, since his time, are said to have been discontinued?

If in his days these things were done, shall we say that the Hindoos were then more civilized than when the practice entirely ceased;—a practice "more honoured in the breach, than in the observance?"

* Deut. xii. 31.

Where, then, shall we look for this fancied era of pure civilization? Somewhere perhaps between the era of ALEXANDER and that of BUDHA:—but we learn from the AYEEN ACBARY*, that, 750 years before Christ, the sect of BUDHA complained to the reigning prince, that the followers of BRAHMA, worshippers of fire, voluntarily precipitated themselves into the flames, on the altars of their gods.

This is, obviously, not the period that we seek;—we must go still higher; and we wander in the dark; nor does the dim light of the Indian fire-temples serve to guide us through the gloom. But, if IGNICOLY was unknown in the days of Budha, it might subsequently have been adopted as a substitute for the Nermedh; self-devotement being less culpable, in the public eye, than the sacrifice of others.

At all events, we still wander from the object of our research; for, whether we seek the days of IGNICOLY. down to Alex-

ander, or in those of the NERMEDH, ascending beyond BUDHA, we can no where satisfactorily rest on a period of civilization unsullied by the practice of pagan rites of superstition.

The Hindoos say, that the NERMEDH was most prevalent in the SATI-YUG, or first age of the world; mankind being then in a greater state of purity, and thus more nearly approaching divine perfection: they accordingly believed, that they obviated, by this sacrifice, the necessity of future transmigration; the purified spirit thus directly ascending to the regions of eternal bliss.

It was this notion, doubtless, that gave rise to the NERMEDH; that urged men to IGNICOLY; and that induced the Hindoo widow to ascend the flaming pile, with the body of her deceased husband. Urged by faith, and nursed by superstition, this dreadful commutation was adopted, as a measure of ultimate purification from all sublunary stain.

Whether, therefore, with Mr. Buchanan, we regard the Hindoos in their present

alleged state of mental degradation; view them, like Shadrach, Meshach, and Abednego, plunging into the fiery furnace, in the middle ages; or bowing their necks on the ensanguined altars of CALI, in the golden or virtuous age of the Brahmins; we equally mark the want of that desirable civilization, aimed at in the strictures of Mr. Buchanan; that civilization, which, by means of the Christian Religion, he would now restore: that civilization, in short, which probably, according to his view of it, never had existence, since the Hindoos became an established people.

If the most profound researches in the exalted science of astronomy; if an established code of laws, multifarious and minute, even to the verge of trifling; if a system of moral ordinances, of "fewest faults, with greatest beauties joined," could alone establish a claim to the grace of civilization; the Hindoos probably possessed it in an eminent degree, not only as far back as the days of the Indian Rama*,

* The Seventh Incarnation of Vishnou.

whose contemporary, the sage Yajya Walca, TWO THOUSAND YEARS BEFORE CHRIST, expressly cites their CODE OF LAWS, their SASTRAS and POORANS *; but even down to the invasion of their country, by the Mahomedans; for making due allowance, for occasional interruptions from the hostile sect of BUDHA; it may be presumed, that their arts, their sciences, and their laws, would have continued to flourish under the fostering hand of their own native princes; whose creed, sentiments, manners, and customs, were intimately congenial with those of the subject multitude of the sect of BRAHMA.

Whatever may have been the "degree" of the early wisdom and learning of the Egyptians, it was probably at its summit of refinement, in the sixth century before Christ; when their country was invaded by the army of Cambyses †. Pythagoras, who was then in Egypt, was seized by the Persians, and sent, along with other prisoners, to Babylon. He had been two-

* See Appendix H.

† Anno 525.

and-twenty years in Egypt, "imbibing the stream of knowledge" from the Priests of that country; who taught him "those stupendous truths of their mystical philosophy, which were never before revealed to any foreigner." He subsequently passed twelve years in Babylon, in the study of Chaldaic lore; and it appears, "that both the prophet Ezekiel, and the second Zoroaster, resided there at the same time." Ultimately, "he sought the distant but celebrated Groves of the Brachmans of India."

"BY THEM, he was probably instructed in the true system of the universe; which, to this day, is distinguished by his name. AMONG THEM, he greatly enlarged the limits of his metaphysical knowledge; and FROM THEM, he carried away the glorious doctrine of the Immortality of the Soul, which HE first divulged in Greece, and the fanciful doctrine of the Metempsychosis *."

Here then, perhaps, we ascertain the long-sought period of Hindoo civilization; when the wisdom and learning of the East, were

* Maurice's Indian Antiquities, vol. v. p. 813.

equally conspicuous with those of Egypt and Chaldea.

Since, therefore, the Hindoos are thus proved, "on good evidence,"—that of Pythagoras himself, to have been a civilized people in those days, "we should endeavour to make them a civilized people again."

To this, I have only one objection, which is, that in those, admitted, days of wisdom and learning, the Hindoos must have practised Ignicoly: for, they appear to have done so, more than two hundred years before * Pythagoras †; as well as two hundred years after him, in the time of Alexander.

To this point of incivilization, though, confessedly, a period of wisdom and learning, Mr. Buchanan, I presume, does not wish the Hindoos to revert; and if they were then so uncivilized, as to throw themselves into the flames, we may, reasonably, give them credit for some of the other obnoxious

* Pythagoras was probably in India, about 510 years before Christ.

† Vide Ayeen Akbery, as already cited.

rites of the present day ; and, consequently, that they were then, not more civilized, than they are at present.

If *wisdom* and *learning alone*, constituted civilization ; their code of laws, the Geeta, the Sastras, and Poorans *, would fully manifest its possession before the time of Budha : they have these books still ; and peruse them unremittingly.—In what point therefore consists their present incivilization, that did not, generally speaking, equally prevail, in the time of Alexander, of Pythagoras, and of Budha?

But, as no part of this discourse is intended to vindicate the Hindoos, from the imputation of practices, that are manifestly reprehensible ; and which proceed from a zealous, though distorted principle of steady faith, in the dispensations of Providence : I therefore cheerfully unite in sentiment with Mr. Buchanan on the PROPRIETY, though I contend not for the EXPEDIENCY of their abolition : but I humbly differ from him regarding the means necessary to be used,

* Select Scripture Histories.

for obtaining a purpose so desirable. He inclines towards COERCION; and would use GOVERNMENT AUTHORITY. I would interpose religious influence, through the medium of the Pundits, who must first be gained over, by every argument that true religion can suggest, or reason tolerate: being clearly of opinion, that on minds so disposed to religious subserviency, as those of the Hindoos; sacerdotal influence would be infinitely more effectual than the mandates of Government.

With respect, for *instance*, to *the fact* cited by Mr. Buchanan regarding the Koolin Brahmins, I think this sentiment peculiarly applicable.

EXCESSIVE POLYGAMY OF THE KOOLIN BRAHMINS.

MR. Buchanan states, that "the Koolins, who are accounted the most sacred cast of the Brahmins, claim it as a privilege of their

order, to marry an hundred wives; and they sometimes accomplish that number; it being accounted an honour, by the other Brahmins, to unite their daughters to a Koolin Brahmin.

"This monopoly of women by the Koolin Brahmins, is justly complained of by Brahmins of the other orders; and they have expressed a hope, that it will be abolished *by authority* *."

Perhaps there do not appear, throughout Mr. Buchanan's book, facts more strikingly inconsistent with each other, than are submitted to our perusal, in these two short paragraphs.

What peculiar circumstance may have given rise to a custom so extraordinary, I am altogether ignorant: but, it seems manifest, that, so long as it is "accounted an honour by other Brahmins, to unite their daughters to a Koolin Brahmin," the practice cannot fail of being continued.—Like the oil-fed fire, the vanity of the Brahmins thus impels them to its support; till, the

* Page 112.

tide of emulation overwhelming every scruple of decorum, it becomes irrevocably established, through the influence of reciprocal inclination.

That, under such circumstances, this monopoly of women by the Koolin Brahmins should be complained of, by Brahmins of the other orders, who, themselves, voluntarily contribute to its support; is an argument of such manifest inconsistency, as must immediately strike the eye of the most careless observation.

The Brahmins therefore cannot seriously "have expressed a hope, that it will be abolished by authority." The moment they do so, becomes fatal to the verity of the premises; and it can be no longer true, that they regard the indicated union as an honour.

If the custom displease them, there is no occasion for having recourse to "AUTHORITY" for its suppression; they have the law in their own hands; and by refusing their daughters, beyond the number prescribed by their code of laws, the practice must entirely cease.

But, were it even true, that they considered this monopoly as oppressive; upon the presumption that it would be considered indecorous, to resist the claim of the Koolin Brahmins; our Government, I trust, will never barter its dignity, by the suppression of a custom, with which it has no right to interfere. Should we ever be so unwise as to attempt it, it would equally be our duty, as Christians, to violate the law of the Sastras, and limit every Brahmin to a single wife.

When, in all the plenitude of reformation, we shall have bowed the neck of superstition to the Christian yoke, and fairly established our Religion among the natives of India; it will then be time enough to think of interposing our authority, for the suppression of a custom so inconsistent with our notions of social propriety: a custom, that some ancient Brahmin, in the days of his prosperity, and vested with power and authority, must have introduced, and left as a legacy to his tribe; and who, like the wise Solomon, considering "what a man hath, of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun," said to him-

self, "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour.*"

Many, however, will perhaps, be of opinion with Mr. Buchanan †, that "THE EFFECTS OF THIS POLYGAMY ARE VERY PERNICIOUS TO SOCIETY; FOR, IT IS A COPIOUS SOURCE OF FEMALE PROSTITUTION."

I must here, again, caution the reader against appreciating Hindoo manners, by the scale of any European people whatsoever.

The Hindoo female, brought up from her infancy under the eye of her parents; and married at an early age; still remains under their care, till summoned ‡ to assume the duties and the cares of the marital department. At all times, is she carefully secluded from the conversation of men; except those of her own family, or other very near relatives; with whom, it would even be deemed indecorous, to be seen alone.

* Eccles. ii. 24. † Page 112.

‡ Usually, about the age of eleven.

"*Let not a man,*" says Menu*, "*sit in a* sequestered place, with his nearest female relations. The assemblage of corporeal organs is powerful enough to snatch wisdom from the wise."

Hence, perhaps, the Hindoo philosophers are of opinion, that the absence of temptation is often the best safeguard to the virtue of either sex.

However this may be; there is no country in the world, where public decorum is so manifest, with regard to women, as in the East; and though the Hindoo women are by no means secluded from public view, like the Mahomedans; but, on the contrary, daily proceed, throughout the year, publicly to bathe in the rivers, tanks, or other reservoirs; and go frequently, in the course of the day, to bring home water, for domestic purposes; yet, so guarded are they, by the influence of public manners, that, to accost them on the way, or to enter into conversation with them at the river, would be deemed highly reprehensible, in any man but a

* Page 45.

near relation. Nor scarcely can they, on such occasions, venture to step aside, on any pretence whatever—they have no such excuses, as going to see a friend; stepping to market; or to an exhibition of any kind. To go to such places, without previous arrangement, and attended by one of the family, or a female neighbour, would be totally inadmissible. No meeting them alone, in pleasant walks or groves, where one might join with them, in converse sweet, and eagerly disclose, in rapturous ecstacy, the tender flame. An intrigue, therefore, with a Hindoo woman of any respectability, *must be a matter of no small difficulty.*

Mahomedan women, on the contrary, frequently visit, and go to shows and processions, either in covered carriages, or on foot, and usually attended only by female servants, who may equally serve as a check on their conduct, or as ministers to their pleasures. That such opportunities may sometimes be used for purposes not strictly consistent with female honour, may readily be conceived:—that they are often so abused,

may well be doubted: but that they furnish a cloak under which it may be effected, is all I contend for; and it seems to evince, that a Mahomedan lady, though residing in a seraglio, may often manage an intrigue, with more facility than almost any decent female of the Hindoo race, though apparently free from the fetters of personal restraint.—For, let it be considered, that Mahomedan women have usually a numerous train of female servants, who, from interest, must be presumed, directly devoted to their service; that female dignity is not always proof against solicitation, supported by pecuniary influence; and that, consequently, through the medium of such servants, assignations may often be managed without much difficulty.

On the other hand, patriarchal simplicity, *still*, so far influences Hindoo manners, that in general, very few have menial servants; the common offices of the household being performed, either by the mistress, or some other individual of the family, relatives of the husband or wife. One grand obstacle

thus opposes itself to the wandering desires of female sensibility; as it must be less difficult to bribe a servant, than a sister, a cousin, an aunt, or a grandmother; who are all equally interested in preserving the honour of the family; and who would consider themselves degraded, by the misconduct of any of its members; for, I believe it is unremittingly inculcated, that loss of cast to the whole family, would be the consequence of detection. Opportunities for transgression, must thus, necessarily, be limited, where mutual interest renders the most scrupulous attention to female diguity and correctness, a duty, at once the most imperious and indispensable.

We may therefore venture to conclude, that the Hindoo female, though free from the appearance of restraint, is considerably more a slave than the Mahomedan: the *restraint upon the latter being merely* personal; whereas the Hindoo is influenced by a tyranny of a more imperious nature; a restraint upon the mind.

If to these considerations be added, the

serious injunctions of the law; and the indicated consequences of transgression, independent of every rational principle of female pride, dignity, and virtue; we shall find, the avenues that lead to the mansions of frailty, so strewed with difficulties, as powerfully to check the ebullitions of desire; and happily guard against those lapses that might ultimately prove fatal to domestic happiness.

The following admonitions to the Hindoo WIFE, from the ordinances of Menu*, will tend to set this matter in a clearer light:

V. 149.—"Never let her wish to separate herself from her father, her husband, or her sons; for, by a separation from them, she exposes both families to contempt."

V. 155.—"As far only, as a wife honours her lord, so far she is exalted in heaven."

V. 156.—"A faithful wife, who wishes to attain in heaven, the mansion of her husband, must do nothing unkind to him, be he living or dead."

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* Page 142.

V. 157.—"Let her emaciate her body, by living voluntarily, on pure flowers, roots, and fruit; but let her not, when her lord is deceased, even pronounce the name of another man."

V. 158.—"Let her continue till death, forgiving all injuries, performing harsh duties, avoiding every sensual pleasure, and cheerfully practising the incomparable rules of virtue, which have been followed by such women as were devoted to one only husband."

V. 160.—"A virtuous wife ascends to heaven, though she have no child; if, after the decease of her lord, she devote herself to pious austerity."

V. 161.—"But a widow, who, from a wish to bear children, slights her deceased husband, by marrying again, brings disgrace on herself here below; and shall be excluded from the seat of her lord."

V. 162.—"A married woman, who violates the duty which she owes to her lord, brings infamy on herself in this life; and, in the next, shall enter the womb of a

Shakal, or be afflicted with Elephantiasis, and other diseases, which punish crimes."

P. 234, v. 253.—"Since adultery causes, to the general ruin, a mixture of classes among men; thence arises violation of duties; and thence is the root of felicity quite destroyed."

V. 371.—"Should a wife, proud of her family, and the great qualities of her kinsmen, actually violate the duty which she owes to her lord; let the king condemn *her to be devoured by dogs*, in a place much frequented."

V. 372.—"And let him place the adulterer on an iron bed, well heated, under which the executioners shall throw logs continually, till the sinful wretch be there burned to death."

Let the candid reader review all the facts here detailed; let him contemplate the Hindoo female nurtured in the lap of innocence, and free from the contagion of vicious example, shuddering at the bare idea of the dread menace of the law; of

entailing infamy on her family; of handing down her name with detestation to posterity; and, more than all, perhaps, the apprehension of expiating, in a future birth, the transgressions of the present; either under the degrading form of some disgusting animal; or, in a leprous state, to be an object of public scorn, from the implied presumption of original contamination. Let him weigh well these circumstances; sum up the account; and apply the argument, *with due force, to the present object* of investigation; then, let him candidly declare, how far the practice of the Koolin Brahmins, merits Mr. Buchanan's unqualified charge, of being — "A COPIOUS SOURCE OF FEMALE PROSTITUTION."

Taking the question in another point of view, it will appear, that we have not yet exhausted all the reasons that might be urged as a defence, against the imputation of Mr. Buchanan.

Let us then, for sake of argument, admit the charge; let us take an extensive range; and let us suppose the seraglios of a score

or two, of these luxurious Brahmins, bursting from the trammels of decorous restraint, and inundating the hallowed paths of the virtuous, with the impure streams of vicious inclination:—How detrimental to social happiness; how injurious in example; how destructive to the peace and order of society; and, judging from the dire example of the frail sisterhood in Europe, how subversive of every rational hope of comfort, to the deluded objects themselves, must be the irregularities of such a multitude, thus thrown loose upon the world!

How fatal, moreover, must be the consequence to population!—For, it will not, I presume, be contended that this unfortunate class of citizens is likely to contribute much towards repairing the ravages of war, by furnishing a supply of recruits, for our fleets and armies: We know that it is not; experience fully proves, that the fact is indisputable.

If then, we can fairly establish a like result, against the practice of the Koolin Brahmins; candour must yield it to instant condemnation.

Happily, however, this dread result is at once obviated, by the unequivocal confession of Mr. Buchanan himself; for he assures us*, that "the progeny is so numerous, in some instances, that a statement of the number recorded in the registers of the cast, *would scarcely obtain credit.*"

Who, then, are those Indian women, against whom, such a serious charge has been exhibited, and who furnish such a mass of population, as scarcely to obtain credit? — That they are virtuous, we must necessarily conclude, from every fair principle of reasoning: Let us then, reverse the judgement of Mr. Buchanan; by liberating the indicated practice, from the injustice of his imputations.

DIVERSITY OF RELIGIOUS TENETS AMONG THE HINDOOS.

The diversity of tenets among the Hindoos seems likewise to furnish matter of ani-

* Page 111.

madversion to the pious Mr. Buchanan; but, in the arduous path of reformation, this circumstance I conceive, should rather be regarded with the eye of satisfaction; since, if they be "a divided people, and have no common interest," the more readily will they receive the impression of a new bias; and if the reformer be limited in time, his labour will thus be materially abridged.

"Of the chief Brahmins in the College of Fort-William," says Mr. Buchanan*, "there are few (not being of the same district) who will give the SAME ACCOUNT OF THEIR FAITH; or refer to the same sacred books. So much do the opinions of some of those, now in the College, differ, that they will not so much as WORSHIP, OR EAT WITH EACH OTHER."

In excuse for the Brahmins, it may perhaps be allowed us to plead the venial want of that maturity of human wisdom, which Providence seems yet to have withheld from them: for, Mr. Buchanan confidently assures us, that "in ten centuries the Hindoos will not be as wise as the English."

* Page 29.

Under the fostering hand of Mr. Buchanan's instructive care, this term, I have no doubt, would be considerably abridged; but, what answer will he give the Brahmins, should they ask him, If no jarring diversities pervade our own practice? for, they might naturally expect, from our claimed superiority of wisdom, that one plain unvaried system of religion flowed from our sacred code.

Ponder this, ye Divines of the Christian Church; and commend, if you can, the consistency of your reverend champion in the East, who thus wantonly plunges you into so delicate a dilemma!

In an ignorant layman, perhaps, the inadvertence had been of less importance; we should have directly told him, to mind his own business; — "*nè sutor ultra crepidam;*" and not meddle with church-matters: but that a Divine of the English Church, the Reverend Claudius Buchanan, M. A., standing in the conspicuous situation of Vice-provost of the College at Fort-William; Professor of Classics; Chaplain

to the Presidency; and Member of the Asiatic Society; should thus voluntarily have committed the dignity of Christian dispensation, by an injudicious exposure of the mote in the eye of his brother-priest, is a consideration the more lamentable, as it must unnecessarily subject him to obvious recrimination: and thus, from his relative situation, as the public organ of our faith, must materially injure the cause he would support.

The indignant Brahmin would perhaps tell him, to look at home; to remove the beam from his own eye; and first, to reconcile the various sects that branch from the Christian code, ere he condemned the aberrations of the Brahmins, or presumed to decide on adventitious distinctions of ceremonial worship, of which, ignorant of the cause, he could not judge of the propriety.

RELIGIOUS MENDICANTS.

ANOTHER object of importance, to which Mr. Buchanan would extend the hand of reformation, is the number of religious mendicants observable throughout India.

"The whole of Indostan," he says, "swarms with lay beggars; in some districts there are armies of beggars: they consist, in general, of thieves and insolvent debtors; and are excessively ignorant, and notoriously debauched!"

That this class is numerous, cannot be disputed: but, that they are "excessively ignorant and notoriously debauched," is at least questionable.

In what are they ignorant? Their profession:—What is it? Religion:—being a

* Page 105.

fraternity of itinerant devotees, who pass the greater part of their lives in pilgrimage, to the most celebrated shrines of India; from the source of the Ganges to the sea; from the northern mountains to Ceylon.

If I have not been able to appreciate the measure of their information, or understanding; I must, however, do them the justice to say, that, on the subject of their vocation at least, I have ever found them intelligent and instructive: and, what ever little knowledge I may possess, on the subject of their Mythology, has chiefly been gleaned from persons of this description. There may be insolvent debtors among them; and there may likewise, be thieves; but, that they are in general, "notoriously debauched," is an imputation I never heard against them, from any native whatsoever.

I am afraid that Mr. Buchanan's zealous anxiety for Eastern reformation, has here introduced an unamiable bias, that presents to his view, the whole system of Hinduism, distorted and enlarged, through the

microscopic lens of unworthy prejudice.—Thus;

— "All seems yellow to the jaundiced eye."

But, "this begging system," he tells us*, "is felt as a public evil by the industrious part of the community."

What community, alas! is without its evils? it is the lot of frail humanity, necessarily connected with the general nature of society. But if the claims of those mendicants become a tax on the industry of the Hindoos, it must be considered, that they are THE ONLY POOR they have to support: that their donations are gratuitous; and being commonly proportioned to the relative degrees of individual wealth, bear, I will venture to say, with a lighter pressure on their finances, than the systematic levy of contributions, exacted for the poor of our own country, by the mandate of the law.

It would, however, be erroneous to suppose, that all these pilgrims are destitute

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of property. "In some districts there are armies of beggars." I have seen battalions of them completely armed, at Muttra and Hurduar, at the time of the greater festivals; and have seen them file off, in regular order, through the towns, without exacting any contribution, either from the fears or the benevolence of any of the inhabitants. — This may not always be the case; but I believe, transgression is not frequent.

As a proof that Pilgrims are not always poor, I beg leave to relate a circumstance *that came within my own knowledge*, some years ago, at the military station of Barhampoor, in Bengal.

Sitting one day in my Bungalow*, the approach of a palankeen was announced; and on stepping to the door, a well-dressed Hindoo descended from the vehicle. He was attended by eight bearers†, four footmen, with spears, and two others, with short silver maces;—the whole party, neatly and uniformly dressed.

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* A thatched house. † Palankeen-men.

After a modest preface, and affectation of humility; he stated, that he was on a pilgrimage to the great Temple of Juggut Nauth*; — that he had already travelled three-hundred miles; and, having made a vow of poverty, and consequent mendicity, during his pilgrimage; had, in the spirit of that vow, taken the liberty of waiting on me, to solicit pecuniary aid, towards enabling him to prosecute his journey to the Sacred Shrine.

"I have been with the commanding officer, (said he,) and with other great men in cantonments; and, hearing of your liberality, have thus ventured to approach you."

There was no resisting the compliment; and, as I could not reach my hand with a trifle, to so great a man, I very reluctantly gave him, as much as would have satisfied a dozen poor fakeers.

Some pilgrims, however, go very scantily dressed; — and appear to possess the comforts of life, in a very limited degree.

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* The Mecca of the Hindoos, on the coast of Orissa.

Individuals, also, may sometimes be seen, who are absolutely naked. These are of the sect of Gymnosophists, so celebrated in the pages of antiquity; — and, in the course of twenty years, I may have, casually, met a score of them.

However the appearance of these naked philosophers may be considered as trespassing on the rules of decency; NO PEOPLE IN INDIA, ARE HELD BY THE NATIVES, IN A GREATER DEGREE OF VENERATION. Being considered as having, by intense devotion, by relinquishing all sensual gratifications, and by the severest discipline in the arduous and painful paths of pious austerity, obtained a complete victory over the passions; they are universally regarded as beings, far exalted beyond the possible reach of all sublunary stain, and are venerated *accordingly**.

Their purity thus approaching the nature of the Divine essence; to touch their feet

* They are *commonly styled* Purrim-hunse; *i. e.* a purified Spirit.

in salutation, is thence considered by the most exalted Hindoo, an equal honour and a duty. To this honour, accordingly, the chastest women, unhesitatingly approach. In his view, there is no distinction of sex or condition; with the equal eye of unconscious indifference, he regards the mass of mankind; insensible to their praise, and unsolicitous of applause.

That men of such a description, or even the common class of itinerant pilgrims, should be considered "as the public and licensed corrupters of the morals of the people," is a sentiment,—

"Which I would stamp as false, tho' on the tongue
"Of Angels, the injurious slander hung."

That the suppression of these orders "would contribute greatly, to the improvement of the Natives of Indostan," I very much doubt; nay, I should rather suppose, that those whose minds are not totally absorbed in worldly considerations, must often be edified by the pious example of those wandering classes; who, rejecting the usual comforts ascribed to Asiatic in-

dolence, undertake, at all seasons of the year, painful journeys, through gloomy forests, infested by wild beasts; over mountains of difficult ascent; or across the scorching plains of Upper India; either for the expiation of their sins, the discharge of pious vows, or with a view of rendering the Deity propitious to their ultimate hopes of future beatitude.

Enlightened by their discourse, and emulating their piety; the housekeeper, the mere man of the world, is thus likely to become, by the improvement of his morality, a better subject of the state, and an honester member of the community.

But, however desirable the suppression of these orders might possibly be, in any view of the subject; I am fully persuaded that the measure would be utterly impracticable; and thence, eminently unwise, and dangerous to attempt.

The first indication of such an intention, on the part of Government, would probably raise the spirit of alarm and resistance throughout the country. All private ani-

mosities of rival sects, would soon yield to a mutual sense of common danger; and the strong hand of unanimity would instantly be raised to repel the advances of aggression.

I cannot view them at this stage, without serious alarm for the consequences: for, exclusive of the *Byragees* and other various sects, the *Nagas* and *Soniassies** alone, are probably, more numerous than all the forces of the company; and annually assemble in arms, at the greater festivals; but chiefly near Muttra and the Hurduar, at the time of the vernal equinox.

From rabble of such a description, as we would style them, without cavalry or artillery, what danger could we apprehend? They dare not meet us in the field; but if, unhappily, the necessity should ever arise, they will, I dare say, adopt a more obvious policy; nor would they long want cavalry, to aid them in the contest, while there remained in Hindostan a single chief, hostile to our interests.—I need not here describe

* See Appenpix I.

the well-known predatory mode of Indian warfare;—we have not troops enough to check them in every direction; they would accordingly, AT LEAST, over-run the country, plunder our subjects, and ruin the revenues.

Let us seriously meditate on the possible consequences of such a contest; such a rising of the native multitude, displaying the banners of insulted religion. Let us consult the page of European history, for the dire effects of superstition, and the animated fervour of religious fury;—and let us even contemplate the late disaster at Buenos Ayres, where a peasant multitude, hostile in religious sentiment, discomfited our best troops; and it may teach us, if we are gifted with the blessing of discernment, that even a hundred thousand armed pilgrims are not to be despised, when urged, as Mr. Buchanan says *, "by a spirit vindictive and merciless; exhibiting itself, at times, in a rage, and infatuation, which is without example among any other people."

* See page 34.

Besides, should the standard be once raised, on the score of religion; what confidence can we repose in the fidelity of our Hindoo soldiers? Their defection would be more formidable than the whole Mahratta power. What hopes could we even entertain, that they would stand NEUTER, in the contest; while we cherished the visionary hope of succeeding, even against pilgrims, with European force alone?

The result cannot for a moment, be contemplated without horror. Our utter extermination must be the necessary consequence of any violent infringement of what the Hindoos hold dearer than life itself, the sacred rites, the ceremonies and customs of their religion.

But, it is not the Hindoos alone we should have to contend with on this occasion: can we rationally hope that the Mahomedans would be quiescent?—or that their Fakeers, making common cause with their mendicant Brethren among the Hindoos, would not be active, in exciting among them, a spirit of animosity, sedition, and revolt?

Let us cast an eye to the late massacre at Vellore; to the subsequent mutiny at Nundydroog; and the recent disaffection at Palamcottah; where, in one day, four hundred and fifty Mahomedan sepoys, of one battalion, were disarmed, and turned out of the Fort, on the grounds of an intended massacre;—and we rely on the information of the Commanding officer at Tritchinopoly, that, at that period, a spirit of disaffection had gone forth; had manifested itself at Bangalore and other places; and seemed to gain ground in every direction: and we have seen an injunction from the seat of Government, to guard, with the strictest vigilance and circumspection, the conduct of the itinerant Fakeers; from an apprehension that they were zealously employed in disseminating the seeds of discord among the troops.

It is likewise known, that the disaffection at Palamcottah, somewhat excited by recent alterations in dress, and other (apprehended) changes in Asiatic costume, was highly aggravated by an unhappy report in circulation,—that five hundred Europeans were

on their way from Madras, for the purpose of enforcing the conversion to Christianity, of all the Mahomedans in the garrison.

This single fact should satisfy Mr. Buchanan, of the impolicy and manifest danger, of agitating religious questions among the natives of India; and I sincerely hope they may ever remain in ignorance of the following sentiments in his Memoir*:

"The Mahometans profess a religion which has ever been characterized by political bigotry, and intemperate zeal. In this country, that religion still retains the character of its bloody origin; particularly among the higher classes. Whenever the Mahometan finds his Religion touched, 'HE GRASPS HIS DAGGER.' This spirit was seen in full operation under Tippoo's government, and it is not yet extinguished. — But, will the Mahometan ever bend humbly to Christian dominion? — never, while he is a Mahometan.

"Is it, then, good policy to cherish a vindictive religion in the bosom of the Empire for ever?

* Page 30.

"A wise policy seems to demand that we should use every means of COERCING this contemptuous spirit of our native subjects.—Is there not more danger of losing this country, in a revolution of ages, (for an empire without a Religious Establishment cannot stand for ever,) by leaving the dispositions and prejudices of the people in their present state, than by any change that Christian knowledge, and an improved state of civil society, would produce in them?—And would not Christianity, more effectually than any thing else, disunite and segregate our subjects, from the neighbouring states, between whom, there must ever be, as there ever has been, a constant disposition to confederacy, and to the support of a common interest?"

I am thankful to Mr. Buchanan for the admission, in the closing lines of the last paragraph; inasmuch as it furnishes a strong argument against his unwise project of Reformation: for, should that acknowledged disposition to confederacy, be ever urged to maturity, by the hostility of religious sentiment, little will it avail us to reflect,

that the act of Reformation is "A SOLEMN AND IMPERIOUS DUTY, EXACTED BY OUR RELIGION AND PUBLIC PRINCIPLES," we should, I fear, soon expiate our folly, by a general martyrdom, under the daggers of superstition, impelled by the fury of Mahomedan zeal, and Hindoo fanaticism.

DANGER OF ATTEMPTING TO CONVERT THE NATIVES OF INDIA.

It may perhaps be imagined that I overrate this danger, and that our power is too firmly established to apprehend such a result.

We are, doubtless, a formidable people, on the present system of Indian tenure; and so long as we can conciliate the affections of our Indian subjects, we have nothing, I trust, to fear from the hostility of rival states, especially as we seem to have

cherished the policy of that state-maxim; "Divide and govern;" and thus, by working on the fears or the avarice of individuals, have somewhat relaxed the bonds of subsisting amity, among the Indian Chiefs.

Now, it appears to me, that, under the predominant influence of rival interests, where the conduct of princes is chiefly regulated only by the impulse of their immediate wants, the scale of their power, or the measure of their ambition; there exists in India, no grand cementing principle of political action; likely, in the present posture of affairs, to collect the scattered rays of discontent, into a single focus of exertion. Were there such a principle, I fear we could not long resist its influence. But, should a motive absolutely be found, combining all the energies of Indian population; a motive alike pervading every breast, from the peasant to the prince, and actuating to exertion every energy of the soul: to the influence of such a motive, what arms could we oppose?

I will, therefore, venture to say, that if there be, in human nature, such a motive principle of action, it is to be found only in the precincts of religion; and holds its reign in Hindostan.

With despotic influence, and mounted on the pinacle of Superstition, it attracts within its vortex, all the discordant atoms of civil feuds, and rival animosities; and stands, like the genius of Punishment, "with a black hue and a red eye*," menacing desolation—or, like the dæmon of Distrust, with dark, suspicious mien, and cautious step, it silently approaches the mansions of peace, with the contracted brow of sullen discontent; till, urged by the congenial assimilation of universal dissatisfaction, like the fell tyrant of the forest, it springs, unsuspected, on the foe, and devotes him to destruction.

Shall we appeal to the Crusades? shall we appeal to St. Bartholomew? shall we appeal to our own blood-stained annals,

* Menu, 168.

for a confirmation of this sentiment? Yes, we may confidently appeal; and, unhappily, we shall find, that, of all the evils, with which the vengeance of Heaven hath ever afflicted a devoted land, that of Religious fury, is the most contagious, destructive, outrageous, and ungovernable.

We should therefore pause, before we erect the standard of Reformation on the plains of Hindostan.

Hitherto, Missionaries have been suffered to reside in India, neither publicly sanctioned by government; nor yet absolutely discountenanced; and so long as they confined themselves to the modest limits of their vocation, converting distressed orphans, or outcast Hindoos, who sought refuge, in despair, for the loss of respectability; no material evil could arise, from the exercise of their functions, in so limited a degree; but now, that they have presumed, without permission of Government, to circulate addresses among our subjects,

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* See Appendix K.

of a manifest tendency to disturb the peace and order of society, by exciting distrust in the public mind, to the ultimate danger of our dearest interests in that country; however great, therefore, my respect for their sacred character, eminent talents, or individual respectability; I have no hesitation in declaring the dread moment to be arrived, when the absolute safety of the state requires that they should be for ever silenced*.

Often have I contemplated, with equal wonder and satisfaction, the degree of confidence exacted from us, by natives of every description; and as often done justice to the fidelity that inspired it. The reader will perhaps wonder too, when he considers, that almost every individual gentleman in India, is usually surrounded by a tribe of domestics, from ten to thirty in number: all, more or less necessary to his comfort; or indispensable to his rank. Inapprehensive of danger, and confiding in

* See Appendix K.

their attachment, he reposes in security; with his doors, perhaps, wide open.

Could he do this, for a single day, with any prospect of personal safety, unless he conciliated native affection, by due attention to its prejudices?

Contemplate us also, in cantonments, or in camp; in parties perhaps of twenty or thirty, daily dining together; unsuspecting, unprotected, and usually unarmed; what facility for the work of death, by setting fire to our bungalows, or cutting the tents about our ears, and slaughtering us without mercy!

Almost with equal facility, and in like manner, might the European soldiers be disposed of, in the silent hour of repose, and separated from their arms.

The reader will know, that I speak not here, at random; it was thus done at Vellore; and might be done again.

It therefore behoves us, by every possible means, to guard against the event: but, unless we conciliate our native soldiers, and every man around us, by mild and rational

demeanour; by every reasonable indulgence on the score of religious observance; and by a candour and a confidence that may obviate all distrust; in vain shall we seek security, in the shade of, European force; the disparity of numbers is so great, as forcibly to impress upon the mind, the only alternative we should have left,—that of timely quitting the country, ere the relentless storm of offended Religion burst on our devoted heads.

CONCLUSION.

I SHALL now take leave of the Reverend Mr. Buchanan: not that I deem the remaining arguments in his Memoir altogether invulnerable; but that, having already glanced at the more material points, I feel some consideration for the reader's patience, which must already have been sufficiently exercised in the course of this discussion. Let him, by all means, accept the proffered

service of the Sectaries*; those renegadoes from the faith in which they were nursed; who, perhaps suffering restraint under the severity of its discipline, have possibly, in seceding, left behind them, with its forms, the sound morality that it inculcates; and must thus, highly edify us, by the philosophy of their opinions. Being, however, Unitarians; if they have any religion, they will at first require some little management: for, having so recently abjured the Indian Triad, BRAHMA, VISHNOU, and SEEVA, they will not immediately, perhaps, relish the Gospel doctrine of the Trinity; difficulties, however, of this nature are only incentives to the Christian Reformer; they give a lustre to his zeal, and enhance the merit of his services; he need, therefore not despair;—

"Unwearied diligence his point will gain,
"And yield an ample recompence for all his pain."

APPENDIX.

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* See Memoir, p. 106.

APPENDIX.

A.—Page 68.

Mr. Buchanan should not have disdained to notice, another church in Calcutta—the old Missionary church; usually styled Padre Kiernanders.

B.—Page 68.

Mr. Buchanan is not correct, in stating* that "the two British Armies in Hindostan and the Dekhan, lately in the field, had not one chaplain."

The Reverend Doctor Mc. Kinnon, chaplain to his Majesty's 76th Regiment, officiated with that corps, in the field, under Lord Lake, and died in camp, towards the close of the campaign.

C.—Page 95.

The Indian goddess, Doorga Bhavanee, is usually represented with ten arms,

* Page 2.

and sometimes twenty, displaying different weapons; or some attribute of the Indian divine Triad, BRAHMA, VISHNOU, and SEEVA,—or of GANESA, the god of Wisdom.

This formidable array, is doubtless intended to intimate, the uncommon powers, the fortitude, requisite for the discomfiture of sin,—that "ravening shark, or crocodile of the world," as Menu styles it*.

In this contest, sin, though subdued, is not destroyed. The prostrate foe is spared, on condition of future subserviency:—and here, again, we see, the unperishable nature of that enemy to human happiness.

Sin seems very appropriately typified in the Buffalo; which is unquestionably the boldest, the fiercest, and most dangerous animal of the forest.

BHAVANEE is a general appellation of the consort of SEEVA, in her war capacity.

As CALI BHAVANEE, the consort of TIME, she is the emblem of destruction, which has its appointed period: but here,

* Page 155.

the attribute is limited, to temporaneous victory; and the spear of DOORGA, however successful, seems, like that of BRADAMANT*, to inflict no mortal wounds.

D.—Page 102.

In the days of Apostolic grace, when the power of performing miracles was conferred upon the faithful; a St. Paul, blest with the gift of tongues, might have thus argued with his coadjutors, in the *fertile* field of Reformation. But, the sun of miracles has long set, upon the labourers in the vineyard. No longer necessary to the elucidation of the sacred truths of Christianity, it has left the line of duty, within the limits of mere human reason, connected with human policy. Had unconditional labour been NOW, imperative, as insisted on by Mr. Buchanan, a beneficent Deity would not have withheld from human industry, so powerful a means of promoting its success.

* Vide Orlando Furioso.

E.—Page 107.

Mr. William Hunter, at present Secretary to the Asiatic Society in Bengal, speaking of a young Pundit, of his acquaintance, who died a few years ago, at Jayanagur, says ; —

" This young man possessed a thorough acquaintance with the Hindoo astronomical science, contained in the various Sidhantas*, and that, not confined to the mechanical practice of rules ; but founded on a geometric knowledge of their demonstration.

" In his possession, I saw the translation into Sanscrit, of several European works, executed under the orders of Jayasinha†; —particularly Euclid's Elements, with the treatises of Plain and Spherical Trigonometry, and on the Construction and Use of Logarithms, which are annexed to Cunn's or Condamine's edition.

" Besides these, the Pundit had a table

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* Astronomic Tables.

† Rajah, or Hindoo prince, of Jayanagur.

of logarithms, and of logarithmic sines and tangents, to seven places of figures; and a treatise on Conic Sections*."

Does this manifest proof of present learning, fall short of Mr Buchanan's idea of civilization? or, can the Egyptians, whom he has compared with the Hindoos, shew any thing like it, at the present day?

F.—Page 108.

In the 6th volume of the Asiatic Researches, p. 11, Mr. Hunter observes;—

"But, even they who follow the intolerant doctrines of the KORAN, are no longer those furious and sanguinary zealots, who, in the name of God and his prophet, marked their course with desolation and slaughter, demolishing the Hindoo Temples, and erecting mosques on their ruins. *They found the patient constancy of the Hindu superiour to their violence; that the fear of torments and of death was unable to make him desert the tenets which his ancestors had handed down to him, from an unfathomable*

* Asiatic Researches, vol. v. p. 209.

antiquity; but that if left in the quiet possession of these, he was a peaceable, industrious, and valuable Subject."

The sentiments of Mr Hunter, we see, are very different from those of Mr Buchanan, who seems to think the conversion of the Hindoos, a very practicable measure.—But, it should be considered that he has not been, by sixteen years, so long in India, as Mr. Hunter: we must, therefore, not be unreasonable; let him have time: but, in ten years, we might naturally expect, that Mr. Buchanan would have formed juster notions on the subject.

G.—Page 108.

These five Observatories were built * by JAYASINHA, RAJAH of JAYANUGUR, under the auspices of the reigning Mogul Emperor, MAHOMED SHAH; who died in the year 1747.

H.—Page 115.

As I deem it of importance to the verity of this discussion, that every stated fact

* See Asiatic Researches, vol. vi. p. 42.

may be exhibited, as far as possible, with the collateral support of extraneous testimony; and as I have, in page 115, assigned to the Hindoo scriptures, a duration of nearly four thousand years; it may be equally necessary, as satisfactory to the reader, to have this point elucidated.

The following extracts, I trust, will evince that my assertion is considerably within bounds.

In the 6th volume of the Asiatic Researches, p. 71, Mr. William Hunter, Secretary to the Asiatic Society, in enumerating the succession of the Rajahs of AMBHER, or JAYANUGUR, states, that, "from PRITHI RAJ to the present time, being a period of 295 years, we have fifteen reigns, giving 19, 2-3d years to each reign. If we allow the same length to each of the reigns from CUS,H the son of RAMA to PRITHI RAJ, we shall place CUS,H about the year 2628 before CHRIST."

In the 2d volume of the Asiatic Researches, p. 400, Sir William Jones observes,—"It is agreed by all, that the

lawyer YAGIAWALCA was an attendant on the Court of JANACA, whose daughter Sita was the constant, but unfortunate wife of the great Rama, the hero of Valmic's poem; but that lawyer himself, at the very opening of his work, which now lies before me, names both PARASAR and VYASA, among twenty authors, whose tracts form the body of ORIGINAL Indian law."

And in the preface to the Institutes of Menu, Sir William Jones acquaints us, that "VYASA, too, the son of PARASARA before mentioned, has decided, that the VEDA with its ANGAS, or the six compositions deduced from it; THE REVEALED SYSTEM OF MEDICINE; the PURANAS, or Sacred Histories; and THE CODE OF MENU, are four works of supreme authority, which ought never to be shaken by arguments merely human."—Further, in page 6. of the same preface, Sir William Jones gives it as his opinion, that "the VEDAS must have been written about six hundred years before the PURANAS."

Admitting then CUSH the SON OF RAMA,

to have reigned 2628 years before Christ, the VEDAS must be thrown back SIX HUNDRED YEARS AT LEAST beyond that period, or 3200 years before Christ.

I wish we could learn to have more respect for a people who can thus trace back their code of laws, nine hundred years beyond the assigned period of the Deluge.

I.—Page 145.

These military pilgrims, the SONIASSIES or GOSEINS, who mix in the affairs of life, and largely engage in traffic, were formerly very troublesome in our Districts, on the borders of ASSAM, at COOSBEHAR and JOGI-GOPA; and detachments of our troops have been frequently employed against them.

They often engage in the rival contests of the Indian Chiefs; and, on a critical occasion, some years ago, six thousand of them joined the forces of the Mahratta Chief, Sindiah, and enabled him, with an equal number of his own troops, to discomfit an army of thirty thousand men, headed by one of his rebellious subjects*.

* Asiatic Researches, vol. vi. p. 42.

K.—Pages 154, 155.

As the head station of the Bengal Missionaries, is at the Danish settlement of Serampoor; and as that place is, now, under our immediate controul; the complete suppression of their functions must, therefore, be a work of great facility. It would not, perhaps, become me to assume the province of dictating the means necessary on this occasion; but, it must be obvious, that while they remain within our territories, or in any part of Bengal, UNDER THE EXERCISE OF THEIR OWN DISCRETION, they will find no difficulty in circulating their admonitory tracts among our subjects. Many thousands of these tracts have already been dispersed, in every direction, throughout the country; and it would be needless to dwell on the alarm they must now necessarily create in the public mind, in India, since the late serious and public agitation of the subject, by the Government of Madras*.

The affair has now assumed an aspect of such importance, as to demand the utmost

* See Major Scott Waring's Pamphlet.

vigilance and energy of our Government in India, to guard against the evils that follow in its train:—To the Honourable Company, therefore, and to the Empire at large, that Government stands pledged, by every sense of imperious duty, and every consideration of personal safety to our countrymen abroad, to obviate, by the most prompt and decisive interposition of their authority, the menaced consequences of that current of indignation now raised in the minds of our Indian subjects, by the impolitic, unwise, and improper conduct of those misguided Missionaries.

END OF THE FIRST PART.

Brettell and Co. Printers, Marshall-Street, Golden-Square.

A

VINDICATION

OF

THE HINDOOS:

IN REPLY TO

The Observations

OF

THE CHRISTIAN OBSERVER;

OF

MR. FULLER,

SECRETARY TO THE BAPTIST MISSIONARY SOCIETY;

AND OF

HIS ANONYMOUS FRIEND:

WITH SOME

REMARKS ON A SERMON

Preached at Oxford, by

THE REV. DR. BARROW,

On the Expediency of introducing Christianity among the Natives of India.

BY A BENGAL OFFICER.

PART II.

LONDON:

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To the Reader.

The desire of the former Editor to render the composition more perfect, having induced him, in some places, to depart from the text, and alter the language of the Manuscript,—the Author, conceiving that his meaning has thus, not always been exactly rendered, has therefore ventured, in some instances, to wave the assumed advantage of the Editor's improvements, and to substitute the original words and construction of the Manuscript.

INTRODUCTION.

" O grant me, Heaven! the virtues to sustain
This awful burthen of so many heroes."

As it would be difficult, perhaps, to write a book against which no objection could be found, it will not excite surprise, that the " Vindication of the Hindoos," should have shared the common fate, and that it should have furnished matter, either for the cavils of criticism, or for the ostentatious display of literary investigation.

In the simplicity, however, of my heart, I had imagined that a plain statement of facts, blended with such obvious reflections as arose directly from the subject,

would have presented little scope, either for serious criticism, or for any material objections founded on rational, candid, and consistent grounds. The result, however, has proved that my judgement has fallen short of my zeal in the cause which I had undertaken to defend.

I ought, perhaps, to have foreseen, that to enter the lists against established prejudices, was to war against the odds; that people who have already embraced opinions, however fallacious their source, unwillingly yield to any innovations which tend to implicate either their judgement or their credulity. I ought, perhaps, to have known, that there are some zealous votaries of Christianity, who view the extended map of religion through the confined vista of partial tenets; who, thus limited in their views, and attached to local prejudices, vainly imagine all moral fitness, and all religious excellence, to have exclusively arranged themselves under the banners of Christianity; and "that neither truth, nor honesty, honour, gratitude, or charity, are

to be found pure," beyond the sphere of its influence; and who thence take occasion to vilify, with equal justice and discrimination, the whole population of an extensive empire, which Heaven hath not yet favoured with the Gospel-doctrine of Redemption.

Had I been blessed with such lights, and had I consulted Prudence, she would, perhaps, have dictated the necessity of more mature consideration, ere I launched my frail bark into that tempestuous sea of opposition which is now unhappily raised against it, by the adverse winds of Christian discontent.

Prudence would have done more: she would have whispered in my ear: "Beware of *sectaries*;—you are on the unamiable side of the question,—you will not have fair play,—you must not pretend to reason:—they will quit argument, and assail you with faith;—say nothing in praise of mere morality;—you know Bishop Horsley declaimed against it, as destructive of vital religion;—beware, therefore, lest they

charge you with infidelity. However moral or correct the Hindoos, do not compare them with Europeans,—it will make them angry; but should you hint at superiority, your opponents will be quite outrageous, and you need expect no mercy." 'What! though it accord with consistency and truth!' "It matters not,—you will not be believed; spare these virtues, therefore, to the Reviewers;—they may have occasion for them; and a little sustenance will go a great way when one is famishing. What have the Hindoos ever done for you, that you should thus sacrifice your peace and time at the shrine of indignant sectaries? Consult then your own interest, and leave the Hindoos to their fate. If you embrace not this, my wholesome counsel, they will overwhelm you with one unanswerable argument, borrowed from the regular clergy*; they will tell you, that the higher you paint the moral virtues of the Hindoos, the

* See Sermon preached at Oxford, November 29, 1807, by the Rev. Edward Nares, M. A.

more worthy are they of salvation through the Gospel. This truth you cannot consistently deny; let me, therefore, advise you to throw down your inefficient weapons of *inexpediency* and *impracticability;* retire from the contest, and be for ever silent."

Your advice, *Prudentia,* is excellent, but not altogether in season; our fortunes are embarked, and " on such a full sea are we now afloat, that we must take the current as it serves, or lose our ventures."

But if, as our antagonists predict,
" Defeat and ruin*" on our voyage wait,
Take thou the rudder, let the watch be strict,
Nor, Palinurus † like, sleep in the streight;
For though the fates stood perch'd upon the mast,
Exertion is our duty here below;
Bravely contending, if we fall at last,
We greatly fall before no vulgar foe.
Then, as the critic gale impels along,
Let 's, swan-like, cheer them with a parting song.

* Fuller's Pamphlet, p. 126.

† The Pilot of Æneas's ship, who, falling asleep at the helm, fell into the Sicilian sea and was drowned.

This song, gentle reader, must be in plain prose; and I lament that the burthen of it must be the vindication of myself, and my small work, from the aspersions cast upon both, by "the Christian Observer;" by Mr. Fuller, Secretary to the Baptist Missionary Society; and by his anonymous friend.

The leading charges against me seem to be,—That I give a preference to the Hindoo Religion, and that I treat Christianity with disrespect.

Far be from me, so foul a calumny!—far be from me, the impious notion of entertaining even a thought against the purity, or excellence of Christianity! But if I have suggested that the religion of Brahma has done more for the lower orders of the Hindoos than Christianity seems to have done for the corresponding classes in Europe; I should have hoped it would be seen, that I aimed not at the religion, but at some of its unworthy professors, who scandalize it by their practice; in which I think them infinitely inferior to the Hin-

doos. However this sentiment may give offence, by the imputation of invidious comparison, truth and justice compel me to declare, that experience and observation, so far as my judgement enables me to decide, concur in establishing in my breast, a conviction of its correctness. When we shall have obviated this objection among ourselves, we may, with a better grace, and greater prospect of success, submit our code to the consideration of the natives of India. But if their manners be more correct than those of the objects of my reprehension, I see no just cause for depriving their religion of the merit of so salutary an effect. Perhaps, with inferior means, it had a better soil to work on, than is submitted to the Christian dispensation, in the stern vigour of European character: that dispensation would, thence, have the more merit in the happy effects of an operation contending with greater difficulties. No man will question the purity of the spring, however tinctured with adventitious impurity in the remote channels of its course. *The*

nearer the spring, the purer the stream; and here, accordingly, the man of education is more likely to imbibe, to the manifest benefit of public manners: he is less a bigot, it is true; but his mind is more enlightened, and his morality more improved: he is more practised in correctness; and manners thus lend their aid to establish the principles of his creed. Not so with the rustic multitude, who manifest the bigotry of religion without its divine inspiration; they have less a sense of moral fitness than the man of education and enlarged principles; and they too frequently evince, that a man may be very religious, according to their notions, without being very moral. To read any other book on a Sunday than the Bible, or to sing any thing but a psalm, they consider as very sinful; which opinion is founded on a good principle, when sanctioned by sincerity and countenanced by good works; and yet, perhaps, a violation of morality or social order, sends these very people the next day before a magistrate.

Most readily do I admit, that if a revolution is ever to be effected in the present sentiments of the Hindoos, no means are so likely to be effectual as those afforded by Christianity: and, certainly, the circulation of our Scriptures among them, in their own language, through the medium of booksellers, seems the least objectionable mode that can be devised for obtaining this great end. Give to those who seek, without inviting to the purchase. Voluntarily then, from choice and from conviction, if they *seek* the Gospel-blessings of Redemption, let us receive them with open arms. But the vintage is not yet ripe; the season is not yet come for a profitable harvest; the recent agitations in India have cast a blight upon the crop; hence our labour and our care would now equally be fruitless.

The argument seems, therefore, precisely in that predicament, which the Rev. Dr. Barrow considers as hostile to our hopes. In his excellent Sermon, preached by special appointment, before the University of

Oxford, in November last, he thus judiciously observes *:—

"But, however important or indispensable may be the duty of endeavouring to extend to others the revelation which we have ourselves received, it can be incumbent on us to make the attempt only where there is a rational prospect of success. To undertake to convert every part of the heathen world, every independent nation with which we happen to have any connection, and every savage tribe that may fall in our way; this were a rash and visionary project, which would expose us to certain failure, and to merited ridicule and contempt."

Whether that "rational prospect of success" be now absolutely before us, must be decided by a candid review of the facts before the public, and by a due consideration of the state of the Indian mind under the pressure of existing circumstances. What those facts may want in force, we will endeavour to supply by argument, and I

* Page 5.

know not how this can better be effected, than in the very words of Dr. Barrow, in the continuation of his Sermon.

In enumerating the difficulties which oppose our success in recommending our religion to the inhabitants of Asia, he says* :—" To this must be added, what seems universally admitted, that whoever, amongst the Hindoos, departs from the faith and worship of his ancestors, is punished with the loss of cast,—with the degradation of himself and his posterity from their rank in society,—and with total exclusion from any intercourse or connection with his former countrymen and friends. The timid mind of a native of Hindostan must be strongly impressed with the truth and value of our religion, before he can be expected to embrace it on terms like these; terms which might be allowed, without disgrace, to shake the firmness of the most undaunted spirit. Sacrifices of greater difficulty and importance have not been required since the Redeemer's first appear-

* Page 16.

ance upon earth, from any who wished to take up their cross and follow him."

Subsequently, in stating the pecuniary resources necessary towards promoting the conversion of the Hindoos, Dr. Barrow adds *:—

" If, however, all these resources, and all others that can be devised, are believed to be inadequate to the object in view; if it be not in our power to pursue such measures as are deemed the most likely to insure success, it will be prudent to desist immediately from the attempt. Our Scriptures themselves have condemned the folly of him who should begin to build without counting the cost, and not be able to finish †."

These arguments clearly evince, that Dr. Barrow's view of the subject is formed on a more extended and liberal scale than that of Dr. Buchanan; and that he is not an advocate for the " solemn and imperious duty" of propagating our religion, unconnected with considerations of policy, prudence, and expediency.

* Page 23. † Luke xiv. 28.

It is, however, much to be regretted, that so enlightened a man as Dr. Barrow, should have suffered his mind to be, in some degree, influenced by common prejudices hastily adopted, and ushered into public notice by many of our countrymen abroad, who, in speaking of the Hindoos, rashly hazard opinions unsupported by facts, and inconsistent with veracity.

" To the people at large," says Dr. Barrow*, " their own sacred volumes are wholly inaccessible; by them the books are forbidden to be read, and the language in which they are composed is no longer intelligible. They are compelled to receive, as the articles of their faith, not what the Vedas really contain, but what their priests think proper to tell them."

On the facts in this passage, I shall take the liberty of offering a few remarks, commencing with that which charges the Brahmins with a falsification of their Scriptures.

This charge is, indeed, of a very serious nature; and if Brahmins could be guilty of

* Page 18.

such a perversion of sentiment, their cause would not, for a moment, be worthy the consideration of any man of common candour or consistency. But what proof is there of this charge?—or what likelihood of the fact? Of the many thousand Brahmins who daily read and expound the Scriptures to the people throughout India, would no exposition of the text be at any time found to swerve from consistency and truth? When two or three millions * of people annually assemble at the vernal festival at Hurduar, what facility for detection, if imposition were intended; when, for ten successive days, half the time, perhaps, is occupied in expounding to the multitude the pages of their sacred volumes?

What communion in infamy,—what consistency in delusion,—what conformity in the fabricated tale of imposition,—and what matchless effrontery of deception, must such a host of Brahmins necessarily evince, to contrive, without detection, mu-

* See Asiatic Researches, vol. vi. p. 312.

tually to elicit a like exposition of the text, for the unworthy purpose of advancing their own interests!—In the hearing of numbers who understand the sacred language they thus read,—seated before the revered altars of their gods,—and in the awful presence of that Being, who hears all, and sees all, — that they should thus wantonly lose sight of every rational principle of common sense, of common honesty, prudence, and discretion, seems a degree of mental imbecility and moral turpitude, too monstrous for ratiopal conception. Such an aggravated assemblage of folly, of impudence, and of baseness, I trust, is not to be found in the Brahmin character, nor yet in human nature. In the words of the Apostle, therefore, I would ask the reverend divine, "Why dost thou so judge thy brother?" It is not, indeed, charitable; for, indeed, it is not true.

Having said that the Brahmins would constantly be liable to detection, because so many of their auditors are conversant with the sacred language, it seems necessary to offer some elucidation of this posi-

tion, as it opposes the assertion, that " the language in which the Vedas are composed is no longer intelligible."

Now, if we had no other proof than the passage here before us, I conceive the merits of the question might rest wholly on this ground: for, were the language no longer intelligible, the prohibition to read it would, obviously, be inconsistent. This very prohibition therefore furnishes a proof no way equivocal, that the language is intelligible, and that it has ever been understood by many people ineligible by the law to the expounding of the sacred volume to the multitude. Were they ignorant of the language, the prohibition would be superfluous. These people, so ineligible, are individuals of the inferior classes, many of whom we know to understand the Sanscrit language. Sir William Jones himself was attended by such: for, in the second volume of the Asiatic Researches, we find the following passage, in his discourse on the chronology of the Hindoos*: " But Rama Lochan, my own teacher, who, though not

* Page 124.

a Brahmin, is an excellent scholar, and a very sensible and unprejudiced man;" &c. And since, under particular circumstances, there is always some exception to a general rule, we accordingly find Menu himself, in his code of laws, thus providing against emergency*:

"In case of necessity, a student is required to learn the Veda from one who is not a Brahmin, and as long as that instruction continues, to honour his instructor with obsequious assiduity."

The Hindoos, thus instructed, are generally of the mixed classes, and often of the tribe of scribes, or chief accountants of the country. They are in general better informed than the common class of Brahmins, who are not Pundits. For a Brahmin, though he may speak Sanscrit, is not a Pundit, unless he has gone through a course of sacred learning. Of that class I have had two or three in my own family who spoke Sanscrit.

That the Sanscrit language, therefore,

* Page 48.

" is no longer intelligible," is certainly a gross error, and how it came to be entertained must be matter of astonishment. Such a notion could primarily have proceeded only from ignorance, inattention, or interested and unworthy misrepresentation; for, I will venture to say, that there *is scarce a temple in Hindostan*, where it is not daily either perused in their books, or conversed in by the Brahmins.

Often have I been present at lectures in *their temples, and at their festivals*, when the Brahmin, perusing the sacred volume, expounded every passage as he proceeded, in the common language of his auditors.

On every occasion, in their temples, or other holy convocations, where I have attended, the mutual conversation of the Pundits has invariably been in Sanscrit; and of this I have seen a hundred instances in various parts of India.

If the gross multitude are deprived of immediate access to the Vedas, *they are made amends by the various commentaries*, and by other expositions of those books in

the common language of the country*, accessible to every native who can read. In absolute essentials, then, what is it that they lose by the inhibition?

The seclusion of the Vedas from vulgar inspection, must, doubtless, have been ordained to create in the public mind a greater reverence for the sacred repository of their faith; which the Brahmins themselves universally regard with such extreme devotion and respect, that, on certain days, and on stated occasions, they dare not even peruse the theological chapters; as may be seen at large in the fourth chapter of the Institutes of Menu. This consideration, therefore, should induce us to believe, that an exalted reverence for the Veda, and not a desire of "affecting mystery or concealment," is the chief motive that actuates the Brahmins on this occasion.

"They already guard with less vigilance," says Dr. Barrow†, "the treasures of Sanscrit literature; and many of them

* See Appendix A. † Sermon, p. 19.

have relaxed their hereditary jealousy of the scholars of Europe."

This is very true; because they have at length discovered, that no idle curiosity, but a rational thirst of knowledge, has induced our desire of exploring those treasures; and what they once withheld from us, under the influence of a contrary persuasion, they equally denied, and still deny, to many of their own people, and of their own order, as the following extracts from Menu* will evince:

"Where virtue, and wealth sufficient to secure it, are not found, or diligent attention, at least, proportioned to the holiness of the subject; in that soil, divine instruction must not be sown; it would perish, like *fine seed in barren land.*

"*A teacher of the Veda should rather die* with his learning, than sow it in sterile soil, even though he be in grievous distress for subsistence.

"Sacred learning, having approached a Brahmin, said to him:—'I am thy precious

* Page 31.

'gem; preserve me with care; deliver me 'not to a scorner.

" 'But communicate me, as to a vigi- 'lant depository of thy gem, to that stu- 'dent whom thou shalt know to be pure, 'to have subdued his passions, to perform 'the duties of his order.' "

In a like sense, I presume, must be understood that injunction of our Saviour, in St. Matthew:

" Give not that which is holy unto the dogs, neither cast ye your pearls before swine."

Dr. Barrow further assures us, that " the prevalence of Christianity would essentially weaken that influence by which the Brahmins originally obtained, and have hitherto preserved their opulence and authority; by which they enslave the minds of their countrymen, and confine to their own tribe whatever honours or emoluments the church or the state has to bestow *."

Assuredly, these sentiments are but ill warranted by a due consideration of the

* Sermon, p. 16.

subject. Does Dr. Barrow, then, not know that the Brahmins, so far from having the power he ascribes to them, are entirely dependent for subsistence on the bounty of the state, or on donations voluntarily granted by the liberality of individuals? They have neither tithes nor great benefices, like our clergy, for their support; but only certain portions of free lands; and their opulence, in general, I believe to be very limited; for, many hundreds of mendicant Brahmins may be met with throughout the country. Could this be the case, if they had "honours and emoluments" to bestow? Their influence, I acknowledge, is very great on the public mind: but as to any assumption of authority, or any power of securing honours or emoluments, either spiritual or temporal, it is neither so in practice, nor yet authorized in theory, by their book of laws. What Menu principally says on the subject, I shall exhibit to the reader's view *

Let the king make sacrifices, accom-

* See page 169.

panied with gifts of many different kinds; and, for the full discharge of his duty, let him give the Brahmins both legal enjoyments and moderate wealth.

" A king, even though dying with want, must not receive any tax from a Brahmin *learned in the Vedas;* nor suffer such a Brahmin, residing in his territories, to be afflicted with hunger.

" The king, having ascertained his knowledge of scripture, and good morals, must allow him a suitable maintenance, and protect him on all sides, as a father protects his son."

These are the passages that more directly bear on the point in question, in which the great power or authority of the Brahmins seem not very manifest. Many important privileges undoubtedly they enjoy beyond the common subject; they cannot legally be put to death for any crime; but may suffer the most ignominious degradation and banishment from the kingdom. This evinces that they did not altogether spare themselves, in enacting the code of laws,

as the following extracts will further confirm *:

" Neither a father, nor a preceptor, nor a friend, nor a mother, nor a wife, nor a son, nor a domestic priest, must be left unpunished by the king, if they adhere not, with firmness, to their duty.

" The fine of a Sudra for theft, shall be eight-fold; that of a Vaisya, sixteen-fold; that of a Chatrya, two-and-thirty fold; that of a Brahmin, four-and-sixty-fold; or a hundred-fold complete; or even twice four-and-sixty-fold; each of them knowing the nature of his offence."

Here we see that the punishment rises in proportion to the rank of the offender; the crime being less excusable where the inducement to commit it, from the presumed circumstances, or relative dignity of the parties, is less founded on necessity, less consistent with honour, and, thence, necessarily manifesting greater baseness in the culprit. Thus also in offences, " where another man of lower birth would be fined

* Menu, see page 232.

one pana, the king shall be fined a thousand *."

In enumerating the several classes in India, to whom our religion is likely to be acceptable, Mr. Barrow observes †;—

" Nor will it be less acceptable to such of those invested with official and temporal power, as are weary and disgusted with the restraints imposed upon the indulgence of their passions and the exercise of their authority, by the influence and artifice of the priesthood."

As I may possibly be mistaken in my sense of this passage, I shall therefore decline saying all that occurs to me on the occasion: but I cannot help observing, that, if " the influence and artifice of the priesthood " are never worse directed than in imposing upon princes a restraint against " the indulgence of the passions, and the exercise of their authority," I hope never to witness the extinction of a principle operating so salutary an effect.

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* Menu, p. 232. † Sermon, p. 19.

But what is this restraint which Mr. Barrow thus arraigns? Is it not the established law of the land? and whether that restraint was originally imposed by Brahmins, or by Barons, seems a matter of little importance. It is the Magna Charta of the state; in the adjustment of which, the Brahmins, with a degree of forbearance and self-denial, which stands a solitary instance, perhaps, in the history of the world, for ever excluded their own class from all just claims on the sovereignty, and gratuitously conferred it on an inferior tribe. Brahmins, however, may have ambition for the exercise of temporal power, like the successors of St. Peter; and we sometimes, accordingly, see Brahmins at the head of states, to the exclusion of the military class. This restraint then is not "a discretion of the church," but an established principle of law. It is the province of the Brahmins to expound this law; but they cannot alter it at their discretion, consistently with the customs and the practice of their ancestors, or with the dictates of

their Sastras, which form their rule of faith. According to Halhed's Code of Gentoo Laws*, "Whenever any doubt arises in the magistrate (the king) upon any circumstance, he shall apply for a solution thereof to those Brahmins (his counsellors), who, coinciding in sentiments, shall give him an answer *conformable to the shaster.*"

The Brahmins have doubtless great influence, but certainly no power, either independent of the law, or where not vested with authority by the sanction of the prince. Were any innovation to be made, as tending to improvement in the customs of society, it must, I judge, originate with the Brahmins, generally, by an appellate jurisdiction and mutual concert of all the colleges. And where could such a power more properly be placed, than with the elders of the nation,—men of learning, of wisdom, of virtue, and discretion, to whom the prince himself must have recourse for his guidance, in the discharge of those

* Preface, p. 116.

duties connected with his exalted station and executive responsibility? Whence, pray, have arisen the codes of moral and social ordinances that regulate society, if not from the wisdom of enlightened ecclesiastics? In temporalities, the whole weight of Brahmin authority, resting on the basis of the law, is committed to the hand of power, to strengthen with its influence every energy of the state.

Of that power the Brahmins themselves thus speak in the code of Menu*:—

"A king, even though a child, must not be treated lightly, from an idea that he is a mere mortal: no, he is a powerful divinity, who appears in a human shape."

He is thus an object of veneration even to the Brahmins, though he is of the military, or second order of the four great classes. How powerfully must the pious Hindoo be urged to loyalty and obedience, when he considers a divinity immediately observant of his actions, in the person of the prince.

* See page 160.

The duty of a king is thus defined by Menu *:

" Never to recede from combat; to protect the people; and to honour the priests, is the highest duty of kings, and ensures their felicity."

Whatever may be the faults of Brahmins, praise must be conceded to them for the liberality and feeling that dictated the following injunctions to the warrior in the day of battle †:

" Let no man engaged in combat, smite his foe with sharp weapons concealed in wood; nor with arrows mischievously barbed; nor with poisoned arrows; nor with darts blazing with fire.

" Nor let him, in a car, or on horseback, strike his enemy alighted on the ground; nor an effeminate man; nor one who sues for life with closed palms; nor one whose hair is lose, and obstructs his sight; nor one who says, I am thy captive;

" Nor one who sleeps; nor one who has lost his coat of mail; nor one who is naked;

* Page 170. † Ibid.

nor one who is disarmed; nor one who is a spectator, but not a combatant; nor one who is fighting with another man.

"Calling to mind the duty of honourable men, let him never slay one who has broken his weapon; nor one who is afflicted with private sorrow; nor one who has been grievously wounded; nor one who is terrified; nor one who turns his back."

The Reverend Dr. Barrow will, I hope, excuse the freedom I have used, in commenting on some of the positions which he has advanced in his Sermon. Confidently reposing on the information of his guides, he has unwittingly given currency to error, by lending the sanction of his name to unworthy charges against the Hindoos. Venial, however, are the errors of Mr. Barrow, when we find them countenanced by writers who have actually been in India, and whose means of appreciating the subject have been enhanced by a knowledge of the Indian languages, and the local advantage of daily converse with the natives of the country. Warped, however, by pre-

judices of education, their minds, leaning in the general direction of European sentiment, have lost sight of every consideration but that of a general conversion of the Hindoos to the doctrines of Christianity; unmindful of the difficulties that seem to stand in the way of its attainment. Their first object is, therefore, as much as possible, to depreciate, in all its relations, the character of the Hindoos, in order to sanctify the means so strenuously urged for their improvement. We accordingly find a writer, who styles himself "a late Resident in Bengal," thus confidently telling the public *:—"But it is proper that the people of this country should be informed, that not one in ten thousand, amongst the Hindoos, knows more of the *Vedas*, *Bhagvat Geeta*, and *Menu*, than of the philosophy of *Confucius*. The doctrines contained in them are, to the bulk of the Hindoos, *esoteric*, which the profane vulgar must not presume to penetrate; and they are, generally speaking, as little known to the followers of

* See "Considerations by a late Resident in Bengal," p. 70.

Brahma, as the Bible and New Testament were to the inhabitants of this Island, before they were translated into the vernacular tongue for common use."

This gentleman, I think, goes a little too far; and, I trust, that my humble researches, in the present work, will tend to shew that his information is not altogether correct. I may, perhaps, embrace another opportunity of taking further notice of his pamphlet.

REMARKS

ON

THE CHRISTIAN OBSERVER,

FOR FEBRUARY 1808.

> In every work regard the writer's end;
> Since none can compass more than they intend."

THE Editors of "The Christian Observer" for February, have done me the honour to notice my "Vindication of the Hindoos," in a manner that would appear to stamp on it an importance far exceeding my humble sense of its estimation; for I scarcely deemed it of sufficient consequence to merit half what has been said against it. As Reviewers, they have freely availed themselves of the privilege of their station, and have, in an enviable style of impressive criticism, fairly impeached its merits

at the bar of public justice: To that tribunal, therefore, I am necessarily constrained to repair, in the hope of liberating my cause from the undue pressure of strictures, conveyed in language calculated to make the worse appear the better reason. Unable, however, as I am to follow them in the exalted path of disquisition, which they have so eminently traced out, I must content myself humbly to proceed, like the tortoise in the fable, with a slow but steady pace; and, possibly, the reader may find that, like the too confident hare, they have slumbered in the race.

Without further ceremony, therefore, I shall proceed to remark upon such parts of their "Review" as more obnoxiously bear upon the subject under discussion. But, before I enter upon this task, I must beg of them to exercise their candour in believing, that the more prominent parts in the leading pages of the "Introduction" to this pamphlet, have no reference to their conduct, on this occasion, in the discharge of their public duty. Having rendered them

this justice, they will suffer me to assume the privilege of commenting with the same freedom on their strictures, which they have exercised in their "Review of the Vindication of the Hindoos."

"Our valiant officer," they say*, "is hardy enough to provoke discussion on the injunctions delivered in the Hindoo Scriptures with regard to women. Some of these are doubtless unexceptionable. But what is the spirit of them all taken in combination, we may judge from the following unfortunate concession, which has, inadvertently as it should seem, escaped from our author in the latter part of his book:—"

"'We may therefore venture to conclude, 'that the Hindoo female, though free from 'the appearance of restraint, is considerably 'more a slave than the Mahomedan; the re-'straint upon the latter being merely per-'sonal; whereas the Hindoo is influenced 'by a tyranny of a more imperious nature,— 'a restraint upon the mind.'"

* C. O. p. 5.

I am not sorry that I am thus fairly at issue with the Reviewers, on a most important point: but, instead of regretting this "unfortunate concession," as they term it, there is not one tittle of that concession which, on due consideration, I find the smallest reason to retract.

What is the sum of this concession?—That the customs and manners, and the policy of the Hindoos, have engendered a principle, unremittingly operating on the mind, to guard it against lapses in decorum and morality; and, if so salutary an effect be really produced by this "restraint upon the mind," I should hope that, in the eye of the Reviewers, it would rather find favour than condemnation.

What is this restraint?—The imperious law of public opinion,—the fear of shame,—more dreadful, in the eye of moral fitness, than death itself: and, however novel may be the idea, I believe it to be a better safeguard to virtue, in every part of the world, than either law or religion. Dismiss but this salutary principle from its influence

on public manners, and you unhinge society.

"Unfortunate concession!"—Really, reader, I am somewhat surprized that they should be either so inadvertent, or so short-sighted, if one be not a necessary consequence of the other; and yet they arraign my "deficiency in all large and general views," when I confined myself to particulars and common facts. I must repeat it; this principle for which I contend, is, in my humble opinion, superior to all laws, divine or human; and operates with infinite benefit to society, not only in India, but in every other country that possesses the smallest claim to civilization. And where its influence is most extensive, there is, ever, least occasion for appeals to law to confine individuals to the path of rectitude.

"Where all their ways are unconfin'd,
"And where the padlock 's on the mind."

This principle may be stronger in India than in Europe; and there may be greater necessity for its more active operation, where the ebullitions of desire, fanned to

impetuosity by the fervid breezes of a burning clime, require the interposition of every restraint that prudence can devise, or propriety impose. Hence the necessity under which this regulated seclusion, among the Hindoos, appears to be indispensable to their quiet and happiness.

Condemn not, then, their law-giver, for those salutary restrictions which, in the eye of Europeans, seem to violate the principle of equal liberty and rights, so happily cherished in our more temperate clime. For, however Europeans in the East may lament that seclusion which thus debars them from all intercourse with the better class of Hindoo females, and pettishly arraign the policy of its imposition, so hostile to their hopes; let them weigh well the matter, lay their hand upon their heart, and candidly declare whether Menu is not right.

In the next article, the Reviewers are very great, and would fain overwhelm me at once. They thus observe*:—"He has visited innumerable temples, yet never wit-

* Page 12.

nessed any exhibition at their shrines that bore the appearance of indecency. In what singular sense does he understand the words indecency and immorality?—Has he never seen nor heard of the obscene representations in their temples?" Never! "Of the troops of prostitutes attached to the establishment of their pagodas?" Never! Never!

The reader will recollect that it is of "our faithful subjects of the Ganges," I have all along been discoursing;—the people among whom I sojourned while in India;—whom alone I have endeavoured to vindicate, and whom alone I know; having never visited the Peninsula, where, I believe, the manners of the people are less pure than those of their brethren on the Ganges. I have answered the above questions in the negative, because I have never seen in any of the temples in those countries, watered by the Jumma or the Ganges, either any obscene representations, or any prostitutes attached to the establishments of the pagodas. No such establishments

exist in Bengal; at least, I have never seen nor heard of any, but have always seen the minstrelsy confined to male performers.

This distinction must have escaped the notice of the Reviewers, and the distinction is very material in this question. For many a weary mile, extensive plain, and rugged mountain, intervene between the people of Hindostan and those of the Peninsula; and the people are, at least, as different as the Russians and English, and almost as far asunder from each other. Now, as I do not like to be under any particular obligations to the Reviewers, I restore them the benefit of those "large and general views" of the subject they have taken on this occasion. Whenever, therefore, they may have occasion to resume the subject, let them bear in mind that the Ganges is a great way from the Peninsula;—that the argument in one case may be totally inapplicable in the other;—that there are no "troops of prostitutes attached to the establishments of their pagodas," nor any "obscene representations

in their temples:"—that the people of Calcutta are very different from those of Behar, Benares, Oude, and the Raajpoot provinces;—and these, again, from those of Orissa, Madras, and Bombay;—and that the whole differ widely from the Mahrattas.

"Without all these at once before their eyes,
"Cavil they may, but never criticise."

I shall, for the present, defer speaking of the Ithyphallic symbols; but, in the mean time, I must beg leave to ask, how far it appears consistent with those "large and general views" which the Reviewers seem to expect, that a president of a court of justice at Calcutta, Bombay, or London, should, in one sweeping clause, condemn the whole population of a country, from a bare consideration of the annual calendar, or of the recorded trials in the courts;—thus "judging the many by the rascal few?" Who would not smile at an Indian traveller, who should attempt to furnish his countrymen with correct ideas of Europe, from a bare inspection of the manners of the

people at Rome, Paris, London, or Petersburgh? The French or the Swiss, I dare say, would be very indignant at the classification of their virtues with those of the convicts at the Old-Bailey. But, if our criminal register exhibits trials and punishments more numerous than those of any nation on the Continent, we may console ourselves with the reflection that great vices are, perhaps, inseparable from great virtues. We estimate not the ore in the mine by the dross that envelopes it. If we are thus somewhat vulnerable ourselves, we should learn to judge of others with more charity.

As the Reviewers merit my thanks for furnishing an opportunity of thus vindicating myself and the Hindoos, I will endeavour to throw on the subject as much light as possible, as well for public information, as for the justification of the cause.

Be it known then, that those who are usually employed in the service of the military in Hindostan are, generally, natives of Behar, and other western provinces, or

their relatives, born in Bengal. Whether they are better men than the native Bengalese, I will not pretend to say; for I shall propose nothing that I cannot substantiate from experience. I have had servants, occasionally, from all the provinces, and frequently forty or fifty, as well Mahomedans as Hindoos, in my private pay. The domestic servants consist of a few Mahomedans, who attend at table; and of the Hindoo bearers, who carry the palankeen, and our private stores on the line of march. These latter are usually from Behar; and it is to them we generally entrust our property, as stated in the "Vindication." It might naturally be supposed, that men so confidentially situated, must have a liberal allowance for their support, proportioned in some degree to the importance of their trust, in order to guard them against the temptation of violating their fidelity. Of this the reader may judge, when I assure him, that the wages of the common bearers are at most but four rupees, or ten shillings, a month; and those of the head-man, five

rupees. One gentleman in fifty, perhaps, may give six rupees, or more, according to his rank or inclination: I never gave more than six, and that only for the last two years. For this small sum they furnish themselves with food, raiment, and bedding; and they sleep, in all seasons, on the ground. The Mahomedan servants get higher pay, in consideration of additional garments, that they may always appear clean-dressed at table; and their dress is, besides, more expensive than that of the *Hindoos.*

From the number of these people constantly in our pay, and from the increased population necessarily attendant on Indian armies, which, even when we march, is calculated at full five to one for every fighting man, the crowds of people in our cantonments must of course be very great. In the *upper provinces*, west of Benares, where I have for many years been stationed, the civil and criminal justice of our camps was always exercised by the commanding officer; till the late cession to

Lord Wellesley paved the way for the introduction of civil judges, collectors, and commercial agents, in common with the lower provinces. In those situations, therefore, military men were often "called on to settle disputes and hear causes*," and to keep in due order the vast population of their stations: and, however unimportant those causes might be, as excluding revenue and territorial questions beyond certain limits of cantonments; still, the natural collisions of a vast compressed population, must, on "large and liberal views," be expected to furnish sufficient occasions, in any country, for the exercise of judicial power. That those occasions were less frequent with us than they would have been in any other country, I sincerely believe; and the cause of this infrequency, I as conscientiously believe, to be fairly attributable to the general mildness, and correct demeanour of the people under our authority.

I have heard, that the people of Bengal Proper are inclined to litigation; nor am I

* C. O. p. 14.

disposed to question it. They are men of active, lively, and ingenious minds; and may be as litigious, for aught I know, as any petty attorney of our courts. I wish I could as safely say, that this disposition did not meet too much encouragement from some less worthy members among the inferior officers of our courts of justice in Calcutta. The same may fairly be conjectured of the practice of the other presidencies.—But, I would not hold up the mixed population at the capital of each presidency, as a fair standard for a general appreciation of Hindoo manners; especially since the admission of foreigners has given a new, and, I fear, no improved bias to those manners. This sentiment may give offence to more than the Reviewers; and, I am sorry that their conduct thus compels me to urge it: but, if participation lessen grief, it may also operate on this occasion; while we share the odium, particularly at Bombay, with the Portuguese, the Arabs, the Jews, and common Moormen.

Of the Parsees I may not speak, being

unacquainted with their merits. And as what I know of the Greeks and Armenians of Bengal, is considerably in their favour; the like may be presumed of their brethren at the other presidencies. But without presuming to derogate from the merits or testimony of Governor Holwell, or Sir James Macintosh, in the limited sphere of their observations*, I must be permitted to say, that it falls to the lot of persons in my situation, to see more into the manners of the people at large, at least of the lower orders in India, than any great man whatsoever. The distance is too great between those of exalted civil stations and the mass of the people, to admit of the requisite information, which would be best attained by descending from their dignity to mix among the multitude. This objection, from the very nature of our relative situations, must necessarily less exist among the military; and perhaps, from a peculiarity of circumstances, unnecessary here to indicate, it has fallen more to my lot to as-

* C. O. q. 16 & 18.

sociate with the natives of India, than the generality of my brother-officers; a circumstance that must furnish a decided advantage in estimating their character. And though I have not the honour of being known to the Reviewers, nor can charge myself with any inordinate ambition on that score; yet many of my friends, who will be at no great loss to identify the author, will do me the justice to agree that I am warranted in the above assertion. If I have, therefore, exceeded the limits of public expectation in praise of the Hindoos, it has arisen from a full conviction of the justice of their claims; and yet, the Reviewers pretend that I must have been "either a very careless, or a very fortunate master of a family in India*." Now, I am not sure that this reasoning is quite logical; for I have been both careless and fortunate; —careless, because I was confident; and fortunate, in never having had that confidence abused. Whether I should have been equally fortunate in this country, on

* C. O. p. 18.

a like degree of carelessness, the Reviewers may decide. I have already asked the question, and shall no further urge it.

As it is not my wish to deprive any man of his due meed of praise; I, therefore, cheerfully concede to Sir James Macintosh the full measure of the following compliment, which the Reviewers, on "large and general views," have paid to that gentleman, whose "opinion of the rooted depravity of the natives" of India, they have faithfully recorded.

"Although the personal experience of the learned judge was *confined to Bombay;* yet, as the reader will observe in the article of character, he uniformly identifies the inhabitants of that settlement with those of *India at large;* and Sir James Macintosh is not a man whom we can suspect of random assertions, or inconsiderate conclusions *."

The Reviewers have declaimed against certain parts of Brahmin ritual, and have exhibited Sir William Jones's general sen-

* C. O. p. 19.

tence against those rites; but, it would equally have become them and Sir William Jones to have considered, whether what "Plutarch has said of the Egyptians, that they had inserted nothing into their worship without a reason*," might not, in this case, have equally applied to the ceremonies of the Brahmins. We know that it does generally apply; and we know that they cannot even spit out, in certain directions, consistently with their notions of the relative stations of those divinities whom, as radiations of the Divine Essence, they are called on to revere. The Godhead is thus, in some shape or other, constantly brought before them; which must operate as a salutary guide in the general regulation of their conduct: and if, in such trifles, they believe the Deity to be observant of their actions, how great must be this consideration in matters of higher moment? The general result must thus be favourable to their morals. But were individuals once taught to exercise their

* C. O. p. 13.

judgement regarding the expediency or propriety of any rite or ceremony established by the church; the line of duty, thus violated, might progressively lead from scepticism to apostacy, till liberated, at length, from all sense of responsibility, the only rule of human action would be the passions of the multitude.

I wish I could as easily satisfy myself that the case of "light oaths and pious perjury," however originally well intended, was not liable to abuse, from the folly of the weak, or the designs of the vicious: but to a system of laws so many thousand years old, some indulgence should be granted, if its improvements have not kept pace with the changing tide of public manners. If the menaced punishments of the law, detailed in my pamphlet, be ineffectual in guarding against individual transgression, we can only lament the inefficiency of all human institutions to confine the conduct of society to the unerring path of rectitude. If the aberrations of the Hindoos, even on this single point, could more effectually be

restrained by Christianity; who would not wish for its establishment among them? But is their faith in their own scripture less strong than that of the most pious Christian in the Gospel? Or are they less sensible of the menaced consequences of transgression, exhibited in their divine code, than they would be on a perusal of our Scriptures?—And if not, will Christianity redress the evil? Has it redressed it among ourselves; if it be true, that "the actual conduct of elections in general, or too often, exhibits nothing but a scene of riot, drunkenness, debauchery, prostitution, and perjury? Witness all the statutes that have been made in the course of the present century, to correct these disorders, and to no purpose *."

These are unpleasant truths; and sorry am I to have occasion to urge them, not merely as "a set-off," to the charges against the Hindoos, but to evince, that, in the present state of universal morals, "true

* See Plowden's Constitution of the United Kingdoms, p. 136.

perfection none must hope to find in all this world."

The Reviewers have done me great honour in contrasting my declarations with the summary opinion of Sir William Jones: but as far as I have ventured to go, I think his opinion in my favour. I am, however, unambitious of "breaking a lance" with his respected shade, or with any great man who may be desirous of entering on this subject; but I shall not be deterred, by "the whistling of a name," from endeavouring to vindicate any facts I may have stated, or any opinions I may have advanced, how far soever they may be found to bear upon the sentiments of others: and as the Reviewers endeavour to crush me, by throwing* Achilles on my shoulders, they must suffer me to remind them, that this hero was not invulnerable.

They, also, introduce Lord Teignmouth, to give me a *coup de grace:* but, if I have said that the natives are mild, modest, and obsequious; his Lordship, as they state, confesses, that, "as a general position,

* C. O. p. 9.

liable to particular exceptions, he is not authorized to dispute it *." But they charge me with not dropping the remotest hint, "that the mildness generally attributed to them, is not unfrequently broken by the most frightful paroxysms of ferocity" I do not dispute this.—Lord Teignmouth has stated it. The facts have long been before the public; and no man will venture to dispute authority so respectable. But the Reviewers seem to forget that it is Mr. Buchanan alone I have been writing against; and if all his strictures have been on the side of the prosecution, may I not, in my humble way, be heard on the other side? This is conformable to English law, and consistent with general equity; nor am I without sanguine hopes of a favourable result from the candour of the publick.

The Reviewers are justly indignant at the imposition attempted by Captain Wilford's Pundit, in regard to the Sanscrit documents, respecting Egypt and the British Isles. This Pundit, we see, must have been a man of uncommon abilities: and

* Page 16.

we see no reason to acquit him of criminality, in having made interpolations in the text, to meet the wishes of Captain Wilford, in the object of his research. But I am not altogether satisfied as to the criminality of the ten Brahmins brought forward by the Pundit to prove the fidelity of the extracts. Mr. Wilford thus acquaints us *:—" When he (the Pundit) found that I was resolved to make a collation of the manuscript, he began to adulterate and disfigure his own manuscript, mine, *and the manuscripts of the College;* by erasing the original name of the country, and putting that of Egypt, or of *Swetam* †, in its place. Being afterwards sensible of the danger of his detection, he was induced to attempt the most daring *falsification of the originals;* in order, if possible, to extricate himself. When discovered, he flew into the most violent paroxysms of rage; calling down the ven-

* Asiatic Researches, vol. viii. p. 251.

† The white Island;—England.

geance of Heaven, with the most horrid and tremendous imprecations, upon himself and children, if the *extracts* were not true. He brought ten Brahmins, not only as compurgators, but also to swear by what was most sacred in their religion, to the genuineness of those *extracts*. After giving them a severe reprimand for this prostitution of the sacred character, I, of course, refused to allow them to proceed."

Now, I think it is to be regretted that Captain Wilford did not allow them to proceed, that it might be seen how far they would venture to go in support of the accused Pundit. The sum of the account seems to be this ;—they were brought by the Pundit before Captain Wilford, to prove that the *extracts* in his manuscript, were faithful copies of the *records in the College ;* and to this they might safely have sworn ; since it is admitted, that the Pundit himself, who, as a member of the college, had access to the records, had previously altered the manuscripts of the college, to suit his unworthy purpose. Had the Brahmins gone no far-

ther than this; where lies the criminality? Had they known of the alteration of the college-records, which does not appear; then indeed they would have been criminal, if, contrary to their better knowledge, they had vouched for their being genuine. If the Pundit, however, imposed on Captain Wilford, he might equally have imposed on the ten Brahmins, by exhibiting *only the College-records*. But his disclosing the secret of his imposition to *ten* men, would not have been a very likely way to have obtained their sanction to a falsity, when that falsity could ultimately have been detected by collating the college-records with other copies of the manuscript, which, if not found at Benares, might be procured at other colleges. Is it then likely that they would have gone one step farther than seemed warranted by those records? To this point, therefore, I think Captain Wilford should have brought them; that either the culpability of the Pundit might have been established to their satisfaction, as it already had been to his own; or that their

own infamy might have been made manifest, had they sworn the records to be genuine. And here, let me remind the reader, that it was to the "genuineness of the *extracts*" they were to have sworn, and not to that of the *records*.

That Captain Wilford, under the strong impression of an excusable indignation, should have overlooked this consideration, is, perhaps, not to be wondered at; but that it should hitherto have escaped the accuracy of all the commentators, seems a little surprizing. I trust, however, that the suggestion here submitted to public consideration, will have due weight in the scale of candour, by tending to vindicate the Brahmins from those aspersions, apparently originating in misconception, which have unhappily been recorded against them on this occasion, in the pages of the Asiatic Researches.

The interpolations by the Pundit, granting them to have been made, no man will venture to excuse; and I wish this instance had stood single in the annals of literary

infamy. But the conduct of Lauder towards Milton unhappily proves that streams of kindred vice flow in all countries, whether blessed with the light of Gospel-dispensation, or immersed in the darkness of paganism. And in this instance, it seems manifest that Lauder rises, in the scale of infamy, far beyond his rival of the Ganges. My readers, I trust, will excuse me, if I here state the substance of the charge against him.*

"He, unfortunate man! scrupled not to disgrace the considerable learning which he possessed, and to forfeit all pretensions to probity, by an audacious endeavour to prove that Milton was the worst and greatest of all plagiaries. He corrupted the text of those poets whom he produced as evidences against the originality of Milton, by interpolating several verses, either of his own fabrication, or from the latin translation of Paradise Lost, by William Hog." Detected, however, by Bishop Douglas, he confessed the imposition;

* Todd's Milton, vol. i. p. 265.

subsequently recanted *; and, " with an inconsistence equalled only by his impudence, renewed his attack upon the author of the Paradise Lost."

Thus we see, on one side, interpolations made from pure malignity of heart, for the purpose of injuring the fame of an individual high in the public estimation: on the other, literary fabrications chiefly introduced for the purpose of gratifying European vanity, by tracing, in Sanscrit Records, an early account of the British Isles. On the relative transgressions of the parties, let impartiality decide.

Nor must we here neglect suggesting, that, when the Pundit so solemnly invocated the vengeance of Heaven if the *extracts* were not genuine; he probably meant no more than that they were relatively so, in reference to the *college-records*. If this be true, the enormity of his tremendous invocation is thus destroyed, though it will not acquit him of the interpolations.

* Ibid. p. 173.

The Reviewers, not relishing my eulogium on the Hindoos, sarcastically remark * ; — "It certainly is a little curious that a man so formed as our author seems to be, to appreciate the society of those pure beings, should quit a state of such innocence and joy, to enter into the scenes of sin and trouble, with which a Christian country must salute his eye. Is he sanguine enough to hope our conversion to the perfect doctrine of the Vedas?"

If, after an absence of twenty-seven years from one's native country, a man should be desirous of visiting his relatives and friends, and of renewing those relations of amity and kindness established in early life; few, I believe, except the Christian Observer, would consider it at all "curious." They, perhaps, have been more happily circumstanced, and have never experienced the pangs that follow "separation from kindred and friends;" or the delights that, by temporary privation, enhance the sum of domestic happiness, by

* C. O. p. 15.

invigorating the renewed considerations of personal regard. If, however, they have really experienced these kindred emotions of cordial sensibility, " it certainly is a little curious" that they should evince so little candour in appreciating the feelings of an expatriated Bengal officer.

If, after a residence of twenty-seven years in an Indian climate, hostile to the constitution and habits of European adventurers, and under the pressure, perhaps, of " diseases attended with anguish, and pangs of innumerable sorts," the unhappy sufferer, limited perhaps in circumstances, and thence involuntarily yielding to the necessity of a protracted sojournment, on a theatre furnishing his sole means of subsistence : — If, thus situated, he should at length adopt the last resource of suffering Europeans in the East, and return to Europe for the restoration of his health ; " it certainly is a little curious," that the Christian Observer, otherwise so accurate in discernment, should want the sagacity to develop so imperious a necessity.

That a Bengal officer receiving from the liberality of the Honourable Company, nearly two-thousand a year in the command of a battalion, "should quit a state of such innocence and joy" and emolument, and, on a reduced allowance of twenty shillings a day, "enter into the scenes of sin and trouble (and God knows they are abundant) with which a Christian country must salute his eye;" must in the opinion of the Christian Observer, be very "curious" indeed. But what will the Christian Observer say, when informed that this Bengal officer, for the idle purpose of re-establishing his health, has chosen to remain on furlough for the last fifteen months, without any pay at all, when he might have returned to India, and have revelled in emolument, in "innocence and joy."

I anticipate, on this occasion, from the Christian Observer, a sense of returning candour, amounting, at least, to a confession that "it certainly is a little curious."

But, perhaps, it would be in vain to ex-

pect candour where justice is not conceded. The Reviewers have disputed my facts; and I must rise in their vindication. But in the mean time, I must beg of them to dismiss all apprehensions of my attempting their "conversion to the perfect doctrines of the Vedas;" though, if the *perfect* doctrines of the Vedas suit not their taste, I cannot much envy their notion of Christianity. One virtue at least, they seem to have overlooked,—a virtue that might have cast a shade over some lapses of correctness which I have to lay to their charge. But perhaps they are not "of Paul;" and though the poet, echoing the Apostle, tells them, that

"All mankind's concern is Charity;"

they appear to think it would be thrown away, upon a subject so unworthy, in their eyes, as the humble Vindicator of the Hindoos.

"Our author* (say the Reviewers) has not omitted to enlarge on the fidelity and honesty of native servants: though we

* Page 16.

have no doubt that the accounts on this subject are considerably exaggerated; yet it may be admitted, that in India, the attachment of servants to masters, where it really exists, possesses a degree of warmth rarely, if ever, witnessed in Europe."

I thank them for thus questioning the fidelity of my statement, and it would doubtless have gratified their readers to have suggested some probable cause for this alleged exaggeration:—" Perhaps this Bengal officer is about to return to India, and may hope to find some of his quondam servants placed near the person of some man in power, who might, through their recommendation, serve their old master, who had thus stood forward to vindicate them among his countrymen. Some motive of equal interest he doubtless must have, thus confidently to enter the lists on a question of such moment; for his own dear Menu* tells us, that 'eager desire to act, has its root in expectation of some advantage.'"

* Menu, p. 17.

That I have such a motive, I candidly avow; and that I feel great interest therein, I will not deny. If the reader wishes to be acquainted with this motive, he will find it in the 13th page of the Introduction to the "Vindication*." My sole motive is there detailed, and needs no amplification. If the Reviewers think my statement "considerably exaggerated," there are a hundred Bengal servants of the Honourable Company, now in town, who are competent to resolve their doubts.

"Our author† (the Reviewers add) will undoubtedly take refuge in his commonplace invectives, when we venture to mention, in connection with this topic, the crimes of theft, lying, and perjury. Yet he must permit us to say, that his unmeasured denial of the frequency of these and other vices, among the Hindoos, is a decisive proof either that he has wilfully suppressed what he could not palliate, or that he is utterly ignorant of what he professes to know."

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* Part I. † Page 17.

"This is a cruel stroke*," and "every word of this quotation must strike a dagger into the assertions" of the Reverend Mr. Buchanan, whose positive (not unmeasured) denial of the virtues of the Hindoos, in opposition to testimonies admitted by the Reviewers themselves, must place him precisely in that predicament, which the Reviewers have assigned to the Vindicator of the Hindoos.

If I have erred, in not having pourtrayed all the shades of Hindoo character, which I never professed to do; I shall be supposed to have erred in good company, —that of a Christian Divine, the Reverend Claudius Buchanan; who, having exhibited all the dark shades of the picture, left me only the care of introducing a little light, to give more spirit to the piece.

If I have erred, however, in not touching upon vices which the Hindoos may have in common with the rest of mankind, it was because that, in so doing, it would have been impossible to have avoid-

* C. O. p. 12 and 18.

ed comparisons unpleasant to the English reader. I therefore studiously avoided it; especially as the public had already heard Governor Holwell, Sir James Macintosh, and others. I, therefore, traced only an "*ex parte*" path, consistently with the leading example of the Reverend Mr. Buchanan. But now, that the Reviewers have challenged me to the field, I trust, I shall, in candour, be excused, for whatever I may hereafter consistently add, to what I have already urged on a point so very ungracious.

If the Reviewers will more attentively peruse the "Vindication," they will observe, that "the excellence of the moral system of the Hindoos" is the chief ground of my argument. "They have the law;" and if they will not act up to it, is the system therefore to blame? If Sir William Jones was disappointed in not finding the Hindoos "all perfect," he must have set out with an expectation which the common sense of mankind will consider as unreasonable. In what region of the earth are

people found immaculate? And if not under the auspices of the Christian religion, why then under those of Brahma?—Much has been said of theft, lying, and perjury, among the Hindoos, as if the notoriety of these vices, on the great theatre of the world, were now first discovered. But we need not go to India to learn that theft, lying, perjury, and swindling, bribery and corruption, rapes, murders, robberies, and other enormities, exist in the world; and that too, among a people professing Christianity. Our own calendar, unhappily, bears deplorable testimony to the fact. When we have corrected these vices among ourselves, as I have already said, we may with a better grace offer instruction to the Hindoos. This may, however, be considered a weak argument. The Jews, for whom the Law was made, would scarcely listen to the Apostles: but when the latter resorted to the Gentiles, these came readily to feast. It may prove so among the Hindoos. Their obsequiousness will pave the way; and their improved morality will

bear the palm of correctness, vainly offered to the acceptance of the sinful among ourselves. To this point, therefore, I sincerely wish they may be brought; and if they will first act up to the spirit of their own law, the transition will be easier to the more simple and sublime tenets of our code.

In reference to page 91 of the Vindication, (which being too long for insertion, I here omit,) the Reviewers thus observe* ;— "Now we will not stop to explain away this history. We will neither express our wonder, that the upper servants, who are generally Musselmen, should, in this instance, as we are given to understand, have been of the lower class of Hindoos; nor repeat that the servants of officers are notoriously (almost proverbially) superior to others, because they are under the restraint of martial law; nor, finally, presume to suggest that, at any rate, in a remote situation up the country, there might be little inducement to steal, because there would be little probability of finding a

* C. O. p. 17.

market for the stolen property, of which the greater part would be useless to the natives."

I here really feel at a loss to understand the Reviewers,—" that the upper servants, who are generally Musselmen, should be of the lower classes of Hindoos." If it be meant as either wit or humour, I can assure them that they soar far beyond the capacity of the Bengal officer, and have the joke entirely to themselves. If intended as a critique on the text, I deny its application, and challenge them to the proof.

In order to lessen the merit of my eulogium on Hindoo servants, the Reviewers tell us, " that the servants of officers are notoriously superior to others *." I am glad to hear this, even for the first time; and, if it be really so, I wish for the sake of my brother-officers, that it may continue. But they will give me leave, I trust, without offence, to doubt the fact; because I am of opinion, that the comforts experienced in the families of the civil ser-

* Page 17.

vants in India, are so comparatively superior, that they would always get men of more respectability and consequent correctness about them, than fall to our lot in the military line: besides, the relative situation of those gentlemen as judges, magistrates, collectors, or commercial agents, must render it a matter of great importance to Indian families, to have their brothers, sons, or other relatives, so near the seat of influence, of power, and of consequent protection. To rise at two or three o'clock in the morning, and march fifteen or twenty miles before breakfast; to attend the master three or four times a day, on parades, guards, or pickets, (to say nothing of the dangers and fatigues incident to actual service,) must have many charms indeed, to give it a preference, in the eye of any Indian servant whatever, to the ease, quiet, and comfort, he must necessarily experience in the service of a civilian. The more needy, therefore, alone, would probably join our standard; and I need not insist with the reader, that the more needy, in

any country, are not those from whom a superior degree of correctness can reasonably be expected.

At civil stations, "in remote situations up the country, there might be little inducement to steal, because there would be little probability of finding a market for the stolen property *;" and to this may be added the consideration, that, in limited societies, men are usually more correct than in places of great comparative population, where the constant collision of the great and various multitude, must not only multiply, but add refinement to transgression, where temptation is so abundant.—On common principles of reasoning, therefore, the servants of the civil officers ought generally to be more correct than those of the military.

But I must beg leave to acquaint the Reviewers, that I have never been in such a remote situation as they have fancied; but always where there have been many regiments of infantry, cavalry, or artillery,

* C. O. p. 18.

European as well as native. In such places, what facility for disposing of stolen property,—liquors, plate, &c. !—Money is out of the question. They would keep that to themselves, disappear whenever they pleased, and be no more heard of;—but our knowledge of their general honesty furnishes a confidence in its security.

All this, in the eye of the Reviewers, must "certainly be a little curious;" but it is nevertheless true: and the little history which they would "explain away," I could verify upon oath.

I believe these gentlemen are angry at my placing the Hindoos in so favourable a point of view, as it might seem to obviate the necessity of any great improvement, in many respects, from their conversion to Christianity; but, however angry it may make them, I must add one flower more to the Indian chaplet of correctness, by solemnly assuring them and the public, upon the word and honour of an officer, that, during my long residence in India, I never once had occasion to bring a native

of that country to public trial, or to punishment; though, while I was a subaltern officer, I had charge of an active department for many years, which gave me the sole command of more than three-hundred men; and have since commanded a battalion of sepoys, a thousand rank and file *."

As a further proof of the general correctness of the natives of India, I shall take the liberty of stating a circumstance that happened several years ago at Lucnow.

An English gentleman at the court of the late Nabob, Asoph ul Dowla, one day expatiating in a large company on the honesty and fidelity of the natives of the country, proposed, in support of his opinion, to send to the bazar, or market-place, for the first cossid, or courier, that should be met with, and to entrust him with a considerable sum of money to the military station of Cawnpoor, distant about fifty miles. The project was agreed to,

* The late Lord Lake has been heard to say, "that it was easier to keep four or five battalions of Sepoys in order, than one European regiment."

and another gentleman of the party sent his servant for a cossid. The man came; took charge of the money, which was counted out before him; departed on his journey; and, in due time, returned with a receipt for the amount.

The temptation was here strong; and, had the man carried off the cash, detection, in the wilderness of Indian population, was next to an impossibility.

I trust the reader will not be displeased at my relating another instance of this nature, which happened at Benares in the year 1802.

A native merchant, or banker of that town, having occasion to send to Poona, for an emerald and diamond necklace, valued at two-thousand five-hundred pounds, which had formerly been sent for sale to his constituent at that place, employed a single cossid to undertake a journey of nearly a thousand miles across the country, and bring back the necklace. The cossid, at the same time, received commissions from other merchants, to the amount of five-hun-

dred pounds. The man accordingly set out reached Poona, obtained the necklace, and other property ; and, after a perilous and fatiguing journey, and passing through the camps of several contending chiefs, at length, after six months absence, safely returned to Benares in the faithful discharge of his trust. And what was his reward, for this uncommon proof of his fidelity, and the labour of his journey ?—Not more, I am assured, at the very utmost, than ten pounds.

Connected with this circumstance, stands an instance of Hindoo gratitude, that well deserves to be commemorated.

This necklace, it seems, had belonged to a Brahmin, named Nund Loll, who had often been employed as a broker by Mr. John Neave, when resident at Benares. This man fell sick, and, feeling the pressure of approaching dissolution, made his will, and bequeathed all his property to his patron Mr. Neave. The officiating priest, and other Brahmins, expostulated ; they called to his recollection the friends of his own cast, his relatives, and particularly a

nephew, then residing in a distant province;—all was in vain;—he had made up his mind;—Mr. Neave was every thing to him; his friend, his patron, his maabaap (father and mother). He knew Mr. Neave's mind,—his disposition;—that he would do what was proper;—and that his nephew and other relatives would not be forsaken by his friend. In this sentiment he died, and the property was soon after faithfully surrendered to Mr. Neave.

It was on this man's death that the cossid was dispatched for the necklace; and, on its being duly delivered to Mr. Neave, that gentleman, with a liberality that does him honour, presented it to the nephew of the deceased Brahmin, and distributed five or six hundred pounds among the other relatives of the family; reserving to himself about four-thousand pounds.

I have also heard, that when Mr. John Shore, now Lord Teignmouth, had first resigned the service in Bengal, and was about to return home; his banian one day came, and, throwing himself at his feet, begged

his acceptance of a bag of money, which he laid before him, as an humble testimony of gratitude for numerous favours, and that unremitting kindness ever manifested towards him by his master.

I trust the reader will excuse the introduction of these anecdotes, as I deem them of importance towards the support of my "Vindication of the Hindoos."

The Christian Observer asks, "Who can be so hopelessly ignorant as not to know, that, from the time the first knee was bent to a shapeless trunk or stone, the language of our author has been the common jargon of idolaters?"—That is, "while the Hindoos prostrate themselves before idols, they adore the unity of the Godhead*."

I can, however, point out to the Reviewers two of their coadjutors, who appear deficient in that knowledge which they here seem to expect from me. One of these is Mr. Fuller, secretary to a Christian Society; who says, that "what the Hindoos sacrifice they sacrifice to dæmons, and not unto God." The other is Mr. Fuller's friend;

* C. O. p. 11.

who calls the Hindoo Deity, "a stupid opossum." But, "after all that has been written on this point, both in past ages and the present, will the reader believe*," that the Reviewers still seem ignorant of the exalted ideas entertained of the Deity by the Hindoos? While they reverence statues, they consider the inferior beings whom they represent, only as agents of the Supreme, as mere guardians, as inspectors of human actions; but the Hindoos know that their agency is limited; that, at the appointed time, they must vanish into air; and, that God alone is permanent. Did the Greeks reason thus when they put Socrates to death for disparaging their gods? Socrates would not have experienced such treatment from the Hindoos: on the contrary, they would have granted him, that these gods were only transitory beings; but, perhaps, they would have added, as a Hindoo once said to me at Canouge; "I acknowledge the Unity of God, and that he should be contemplated, in abstract meditation, with a mind undiverted by worldly con-

* C. O. p. 11.

siderations: But, as we cannot be all yogees, and as the discharge of our respective avocations is necessary to existence, the goodness of the Deity has therefore permitted us, at stated times, to form in our minds a conception of his essence; to fix the wandering attention by some corresponding visible object, and to adore him in that quality; and, having discharged this duty, to proceed in the performance of those we owe unto society."

"Do you believe me yet?—or shall I call antiquity from the old schools" of Asia, to testify that there is scarcely a single bearer who carries the palankeen in India, who has not as exalted a notion of God as ever Socrates entertained? He daily hears, and is taught from his infancy to believe of the Supreme, that he is—

Ne Roop Ung
Ne Rekh Ung
Ne Jeev Ung
Ne Sheev Ung.

The meaning of which is, that—

By nought with colour, shape, or life pourtrayed,
Nor yet by Sheev, is the Supreme displayed.

When the Hindoos consider that the divine spark of etherial essence which enlightens our mortal frame, is but a ray from this grand fountain of light,—a celestial fire,—the grand creative principle of life,—BRAHM[illegible],—which equally pervades all nature; which—

"Warms in the sun, refreshes in the breeze,
"Glows in the stars, and blossoms in the trees."

(And this is the positive language of the Pundits, in my hearing, to the people.) When they think thus, and the end so happily sanctifies the means; shall we utterly condemn that "mythology which, circulated in popular stories, enbodied in countless festivals, enshrined in a thousand pagodas and innumerable idols, perpetually lives in the eye of the people, operates upon their senses, and forms their character*?"

The reader knows, that, in the fore-ground of their mythology, stand Brahma, Vishnu, and Seeva; or the three great attributes—of Creation, Preservation, and Destruction.

* C. O. p. 10.

These are considered by the Reverend Mr. Maurice, as "only corruptions of the Christian doctrine of the Trinity*." And he remarks, "that if the Indians had originally intended to deify merely three attributes of God, they would, surely, have fixed on the three principal attributes of the Deity, which are goodness, wisdom, and power, rather than his creative, his preserving, and his destroying faculty. Of these, there was surely but little occasion to make three gods since he who possesses the power to create, must, of necessity, also possess the power to preserve and to destroy."

Without presuming to draw any invidious parallel between the Hindoo Trinity and Mr. Maurice's proposed emendation, let us represent the pious Hindoo adoring the first creative energy of the Divinity under the title of Brahma, in whose agency is implied the wisdom of arrangement; while, in Vishnou, he regards preserving

* Indian Antiquities, vol. iv. p. 749.

grace, ever active to sustain the righteous; and in Maha Deva, the power of punishing sinful mortals, as well as rebellious demons, constantly prone, as types of evil, to plunge the world into disorder, and to oppose that active principle of unceasing renovation, committed also to the care of this avenging minister of the Deity. The pious Christian adores the power of God in the creation, his wisdom in the arrangement, and his goodness in the preservation. Here, a fourth attribute might be introduced, exhibiting the terrors of his anger, as "a jealous God, visiting the sins of the fathers upon the children;" in which view he is to be dreaded, and his wrath to be duly deprecated. But, after all, is it not contending for a distinction without a difference, since, in fact, it is the wisdom, goodness, and power, of the divinity, that are thus typified by the Brahmins?

When we contemplate the Deity in the wonderful mechanism of the human frame, in the splendid exhibition of the spheres, and in that incomparable arrangement

which pervades all nature in her numerous radiations: When we recognize his provident care; his goodness, that obviates every want; his bounty, that bestows fertility on the earth, its fruits for our sustenance, its rivers, its mountains, and its forests, teeming with treasures subservient to our use: When each resplendent attribute is thus successively presented to the view, do we not directly adore him, in each respective attribute accordingly? In what, therefore, does our system essentially differ from that of the well-meaning Hindoo, whose ingenious mind has formed an endless series of divine attributes, that claim his reverence, his gratitude, and his love?

"In vain thy reason finer webs shall draw."

These attributes he has embodied, he has personified; they form his character; they confirm his faith; they exalt his reverence for that Being, so far surpassing these subordinate energies, whom both duty and inclination lead him to revere as emissaries from heaven, sent to protect and cheer the

heart of man, and kindly aid him in his labours.

" Then looking up, from sire to sire, explor'd,
" One great first Father, and that first ador'd."

When the reader recollects my having said, in the Vindication, that, " wherever I look around me, in the vast region of Hindoo mythology, I discover piety in the garb of allegory; and I see morality, at every turn, blended with every tale:"— When this mythology, circulated in a thousand popular stories, of vice repressed, of zeal approved, of injustice punished, or of piety rewarded: — When the ingenious tale developes itself to the understanding; and the heart, expanding to the dignity of congenial sentiment, melts responsive into sensibility, so as often, involuntarily, to induce the sympathetic tear of kindred feeling: — When the obvious moral, in all the simplicity of truth and nature, bursts on the enraptured sense, unaided by commentary, *unelicited by remark*:—When, lastly, this faithful exposition of the text is exhibited to the reader's view; he will scarcely

be of opinion, with the " Christian Observer," that, in attempting to appreciate the merits of the Hindoo system of religion, I was insensible to the moral effect of its mythology; or, that the Reviewers are justified in saying, that, " this immense field, the author, with the usual justice of his *coup-d'œil*, has on this occasion overlooked*."

To a point, so obviously in my favour, it was not my interest to be inattentive.

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* C. O. p. 11.

REMARKS

ON

MR. FULLER'S PAMPHLET.

" 'Tis not the wholesome sharp morality,
" Or modest anger of a satiric spirit,
" That hurts or wounds;
" But the sinister application of the Interpreter;
" Who will distort and strain
" The general scope and purpose of an author,
" To his particular and private spleen."

SO much has been said, in the preceding pages, on the subject of the " Vindication *of the Hindoos*," that little remains to be noticed in the intemperate productions of Mr. Fuller and his anonymous friend. *Driven* to the last refuge of a vindictive spirit, when argument begins to fail, they have charged me with irreligion. But, thank God, the reign of terror is at an end;

when gloom-eyed bigotry, usurping the judgement-seat of true religion, scared justice from her throne, and, with the infernal scourge of persecution, impiously—

> " Dealt damnation round the land,
> " On each she judg'd a foe."

A candid and cool reasoning publick will be slow to adopt the sentiments of these gentlemen, who, aiming to crush me under the terrors of their anathema, sap the foundation of their cause by their manifest want of temper, and by a marked illiberality, that—

> " Must needs mistake an author into vice."

Had they brought discredit on my work, by just and reasonable argument, and by disproval of my facts, in fair assumption of a critic's right, I should silently have submitted, and should have kissed the rod whene'er it smarted; but thus to " degrade fair satire to a scold;" and say I am unchristian-like,—a very atheist,—is a proceeding as little consistent with the meekness of Christianity, as with its charity. " Judge

not, that ye be not judged," is a sacred injunction which they seem to have lost sight of, in the paroxysm of their anger; yet they might well have learned a lesson of consistency from " the Christian Observer," who, with all his faults, has, in his strictures on the " Vindication," generally preserved the dignity of the Christian and the critic; and they must allow, that to have comparative merit is some praise, however small the sum of the account.

" But Appius reddens at each word you speak."

" But stop: we know not who this witness is: we cannot admit of anonymous testimony; an anonymous writer has no business to obtrude himself as a witness, but merely as a reasoner. I must take leave, therefore, to set down all that he has related from his own knowledge, as nugatory *."

I must therefore presume, that it would have better pleased Mr. Fuller, if I had exhibited from Sonnerat, or Du Perron, a page or two of impure rites, which I had

* F. p. 72 & 77.

never seen, and which do not prevail in Northern India; or if I had condemned the fidelity of the Hindoos against my better knowledge;

"With mean complacence, thus betray my trust,
"And be so civil, as to prove unjust."

But this sacrifice, Mr. Fuller cannot reasonably expect from me, after I have so fully committed to public record my sentiments on Hindoo honesty, and on the decency of their worship.

As a proof of Mr. Fuller's accuracy in estimating the Hindoo notion of the Divine Spirit, take the following specimen from his pamphlet:

"Our author would persuade us, that the Divine Spirit is the grand object of Hindoo adoration; but he omitted to tell us that the Brahmins are above him; for that worlds and gods subsist by their oblations, and they can give being to new gods —they not only give them divinity, but elevate them above all that is called God, or that is worshipped*."

* Page 47.

By the Brahmins giving " being to new gods," must, I conceive, be understood the influence of their oblations, through the medium of Brahma, the sole agent in creation; from whose wisdom they are said to have directly sprung, and of whom they are considered as a type on earth. But neither Brahma, Vishnou, or Seeva, nor the whole assemblage of gods, convey a due notion of the Divine Spirit, as may be seen in my pamphlet, where it is said, " But he must consider the Supreme Omnipotent Intelligence, as the sovereign Lord of them all, by whose energy alone they exist *;" and hence, at each *maha pralaya*, or universal destruction of all created form, they sink into the oblivious night of time, and,

" Like the baseless fabric of a vision,
" Leave not a rack behind ;"

——" Till fire purge all things new,
" Both heaven and earth, wherein the just [illegible] dwell."

Mr. Fuller has been rather severe on my

* age 27.

friend Crishna; but he comes to the point when he observes *, that "whatever subordination there may be amongst these deities, with respect to each other, they are all opposed to the true God. What claims can he have, after those of Crishna are satisfied, who calls his the supreme nature which is superior to all things? Our author would wish him, no doubt, to be thought an attribute of the true God, or, as he calls him, the preserving power of the Divinity. But this he cannot be, for his character is immoral—he must therefore be a rival, taking place of the Divinity."

Now, reader, that the Divine Spirit, assuming visibility, should manifest itself in the person of Crishna, or in any other form, Christians, I presume, should have no difficulty in conceiving, while they believe the living Christ to be God. It is Narrayan, therefore, the Divine Spirit, the self-existent God, that, in the Geeta, is represented in the person of Crishna conversing with his friend Arjoon. This may be seen at large

* Page 52.

in the Geeta, but the reader will perhaps, not be displeased with a compressed illustration of the fact.

Arjoon having requested Crishna to shew him his divine countenance, the latter consents; observing—

"But as thou art unable to see with these thy natural eyes, I will give thee a heavenly eye, with which behold my divine connection*:"—as when

"to nobler sights
"Michael, from Adam's eyes, the film remov'd."

The mighty compound and divine being, Haree, having thus spoken, made evident unto Arjoon his supreme and heavenly form, —the Eternal God, whose countenance is turned on every side.

The son of Pandoo then beheld within the body of the God of gods, standing together, the whole universe divided forth into its vast variety; he bowed down his head before the god, and thus addressed *him*—

* Page 90.

" I behold, O God! within thy breast the *Dews** assembled, and every specific tribe of beings. I see Brahma, that deity, sitting on his lotus throne. I see thyself, on all sides, of infinite shape—a mass of glory, darting refulgent beams around—thou art the supreme being, incorruptible, worthy to be known.—Thou art the prime supporter of the universal orb—the never-failing and eternal guardian of religion—I see thee without beginning, without middle, and without end—the sun and moon thy eyes—thy mouth a flaming fire; and the whole universe shining with thy reflected glory."

" The invisible spirit," says Mr. Fuller†, " to which their devotions are directed, according to this writer's own account, is Crishna; who is not God, but a deified creature that takes place of God; a demon, whose character, as drawn even in their own Sastras, is lewd and treacherous; we might know from these their records, even though an apostle had not told us, ' that

* Deities. † Page 51.

the things which the gentiles sacrifice, they sacrifice to demons, and not to God.'"

Here we must interpose the testimony of Sir William Jones, who, in the Asiatic Researches, thus speaks of Crishna*.

"This incarnate deity of Sanscrit romance, who was not less heroic than lovely, was cradled and educated among herdsmen, and passed his youth in playing with a party of milk-maids. A tyrant, at the time of his birth, ordered all new-born males to be slain, yet this wonderful babe was preserved. He saved multitudes partly by his arms, and partly by his miraculous powers—he raised the dead, by descending for that purpose to the lowest regions—he was the meekest and best tempered of beings—washed the feet of the Brahmins, and preached very nobly indeed, and sublimely, but always in their favour—he was pure and chaste in reality, but exhibited an appearance of excessive libertinism—lastly, he was benevolent and tender, yet fomented and conducted a terrible war, a

* Vol. i. p. 261 & 273.

war against oppressors, at the prosperous conclusion of which he returned to his heavenly seat in Vaicont'ha."

In this picture, I think, we discern not the features of a demon.

Mr. Fuller has, indeed, made strange confusion in my Indian Hierarchy; jumbling together, most unceremoniously, Brahmins, demons, gods, and demi-gods; and, linking them in a *raas jattra*, or equinoctial dance, has sent them tripping to the spheres, shot from the pointed arrow of his wrath.

"Inhuman Fuller, was it not a shame
"To fright my gods, so harmless and so tame."

How far Mr. Fuller is a discerning, candid, and consistent reasoner, the reader may judge from the following statement.

I had said that, on the enlarged principles of moral reasoning, the Hindoo system little needs the meliorating hand of Christian dispensation to render its votaries sufficiently correct and moral for all the useful purposes of civilized society, for, "we know that the law is good, if a man use it lawfully."

On this passage, Mr. Fuller observes, that "to argue merely from what is useful to civilized society, is to argue as an atheist*."

But, have I argued *merely* from what is useful to civilized society, unconnected with considerations of their ultimate dependance on God, from whose mandate their moral ordinances, and the various regulations for their conduct, are religiously believed to have directly flowed? So believing in God, and so acting according to the law, if I have said that their system requires little improvement from Christianity, *where lies the atheism?* It may possibly be anti-christian, as excluding *gospel* influence; but, assuredly, not *atheistical.*

How far their system is connected with salvation is another question, and one that I have not presumed to touch on. I dare not arraign the wisdom of God, in not having bestowed on the Hindoos the lights of gospel redemption. This would be to

"Snatch from his hand the balance and the rod."

But if Mr. Fuller could be satisfied with

* Page 41.

a confession of faith from an anonymous writer to whom he will yield no credence, I would tell him, that I firmly believe that, through *grace*, all men may be saved, of whatsoever faith or country; and that, if moral conduct, and faith in the Almighty, will not, in our opinion, ensure salvation out of the pale of Christianity, we thus pronounce a judgement on all the faithful who were ignorant of the Redeemer before the mission of the prophets.

In this view, then, I conclude, we should regard the question respecting the Hindoos; and, since we are neither prophets nor apostles, let us humbly leave to God to decide when, and on whom, he will bestow those further lights which our zeal would induce us to confer on the pagan world. Our Lord himself has said, "I will have mercy on whom I will have mercy." The time of the Hindoos may not be yet arrived.

Mr. Fuller says*, that my "Vindication of the Hindoos" surpasses all that have

* Page 28.

gone before it. " Messrs. Twining and Scott Waring were desirous of being considered as Christians: but if this writer does not formally avow his infidelity, he takes so little care to disguise it, that no doubt can remain on the subject. After having ascribed the Protestant religion to reason rather than revelation, pretended that the immortality of the soul was first revealed in Hindostan; questioned whether Christianity be at all necessary to the improvement of the Indian system of moral ordinances; preferred the heathen notion of transmigration to the Christian doctrine of future punishment; and framed a geeta of his own, in favour of purgatory. After all this, I say, and much more, he cannot with any consistency, pretend to be a Christian."

As the industrious bee is said to extract honey from every herb or flower, whether in its nature baneful or otherwise; so am I happy to receive instruction even from Mr. Fuller; and I, accordingly, beg his acceptance of my thanks, for acquainting

me that the Protestant religion is the offspring of revelation rather than of reason. If I have erred in ascribing it to reason, I must confess myself to have been misled by a passing tale, which ascribed this doctrine to the revelation of one Martin Luther; and as I could not find his name on the apostolic list, I concluded that this revelation was not the great revelation, but one something like it, founded on reason. To reason, therefore, I ascribed it. Moreover, when I reflected that this doctrine of reason was "rejected by half of Europe*," who, notwithstanding Martin's preaching, still pertinaciously adhered to transubstantiation in the sacrament, and other imputed errors, I then, indeed, dismissed all doubt, being fully satisfied that this little revelation could not be the great *sastra* of religion, common to all Christians. Some, to be sure, protested that it was, and some protested it was not; I, therefore, entered my protest, and called it the protesting, or the protestant doctrine; well knowing that

* See Vindication, p. 10.

the great and universal *sastra* is the Christian religion, against which there is no protesting, being founded on the stable basis of faith; to whose temple all Christians equally bring the mite of their oblations. Whether protestant or papist, they have equally one great faith; one great religion; though the doctrines are various. But if the Roman catholics question the protestant discipline, as one of novel introduction; will Mr. Fuller say that the Roman catholics are not Christians? And if protestants reject papal doctrines which, under the successors of St. Peter, had long been held canonical throughout Europe; do they not attribute this rejection to the "maturity of reason," rather than to revelation?—And if so, how am I anti-christian, in having barely adverted to the fact?

Really, reader, I consider it a hardship that the necessity of discussing a point, in my opinion, so very obvious, should have been imposed upon me, by Mr. Fuller's want of candour in identifying my expression with the Christian religion at large,

instead of the protestant doctrine. If, however, we should acquit him of want of candour, I apprehend it could only be at the expence of his discernment; and here, indeed, were I to blame him, I should myself be wanting in that candour I would exact from him. No man is justly blameable for a defect of understanding; and if "so thick a drop serene hath quench'd" his intellectual orb, as to have obscured his judgement on this occasion, 'tis a venial weakness incident to frail humanity, and seems rather calculated to excite our pity, than to merit our contempt.

Mr. Fuller will therefore choose, whether we shall ascribe this commentary to wilful mistake, or to woeful imbecility of critical discernment.

If I have "pretended that the immortality of the soul was first revealed in Hindostan," it is a pretence in which I consider myself warranted on very respectable authority, that of a learned clergyman of the Church of England, the Reverend Mr. Maurice, Assistant Librarian to the British

Museum. In the 5th volume of the Indian Antiquities will be found that gentleman's illustration of the subject, of which I shall here exhibit a compressed statement, as in part already detailed in the pages of the "Vindication."

"The first voyage of Pythagoras in pursuit of knowledge, after the completion of his academical exercises at Samos, was to Sidon, his native place, where he was early initiated into all the mysterious rites and sciences of Phenicia; from Phenicia he travelled into Egypt, and there continued, during two and twenty years, to imbibe the stream of knowledge, at Heliopolis, at Memphis, and at Diospolis or Thebes. He subsequently passed twelve years in Babylon, where "all the sublime arcana, inculcated in the ancient Chaldaic oracles, attributed to the elder Zoroaster, were laid open to his view; and it appears that both the prophet Ezekiel, and the second Zoroaster, resided there at the same

* Page 813.

time. The former instructed him in the awful principles of the Hebrew religion; the latter made him acquainted with the doctrines of the two predominant principles in nature, good and evil, and unfolded to his astonished view all the stupendous mysteries of Mithra. Ultimately, he sought the distant but celebrated groves of the brachmans of India. By *them* he was probably instructed in the true system of the universe, which to this day is distinguished by his name. Among *them* he greatly enlarged the limits of his metaphysical knowledge; and from *them* he carried away the glorious doctrine of the immortality of the soul, which *he* first divulged in Greece, and the fanciful doctrine of the metempsychosis."

Here then, we see, that so late as the sixth century before Christ, the Egyptian and Phenician sages, the Chaldean and Persian magi, and the Hebrew prophets, were utter strangers to the doctrine of the soul's immortality; as it is not even hinted at in the list of scientific acquire-

ments made by Pythagoras among those people*.

To India then, as the true source of this glorious doctrine, let us turn, with becoming reverence, and pay due homage at the shrine of that profound genius which unfolded this great truth—And, divesting our minds of unworthy prejudices of education, ever hostile to improvement, let us contemplate with awe and with respect, that remote period, when this sublime tenet, blended with their manifold system of theology and science, irradiated the eastern hemisphere, and exhibited the pious Brahmins as the most enlightened of the human race.

Whether I have "framed a Geeta of my own in favour of purgatory," will be best known to those who may choose to converse with the Brahmins on the subject; and to our divines, I leave the task of resolving all their doubts.

Mr. Fuller has asserted "that there never was an idea of the labours of the missionaries disturbing the confidence

* See Appendix B.

which the natives placed in the British government, till European adversaries suggested it *."

In order to controvert this assertion, I shall take the liberty of exhibiting a few extracts from Missionary Reports, cited in the third edition of Major Scott Waring's first pamphlet.

P. 57.—" Mr. Chamberlain, an English missionary, writes ; " Last evening a number of Brahmins, and others, loaded Kangeree and me with abuse, and manifested the greatest enmity against the Gospel that I have seen in this country."

P. 59.—" A whole village rose against three Hindoo converts."

P. 59.—" The enmity of the Brahmins is increased, owing, as I suppose, to their feeling their cause in danger of falling." He adds, " Since the beginning of this year, I think, upwards of twenty thousand tracts have been distributed ; the second edition of the New Testament remains yet to be dispersed."

* Page 76.

P. 67.—" The mere appearance of an English missionary, in a bigoted city, would occasion the greatest alarm."

I shall dismiss this article by simply remarking, that it was time for " European adversaries," as he calls them, to " suggest" attention to the subject, when such facts as these were introduced to public notice by the missionaries themselves.

As a proof of the Hindoo code being a system of priestcraft, Mr. Fuller, among other passages, cites the following from Menu.

" Let not a king, though in the greatest distress for money, provoke Brahmins to anger, by taking their property; for they, once enraged, could immediately, by sacrifices and imprecations, destroy him, with his troops, horses, elephants, and cars."

Suppose an Englishman to appropriate this sentiment; and, for the word " Brahmin," to substitute clergy; let us see how it would, in substance, read.—

" Let not a king, though in the greatest distress for money, provoke the clergy to

anger, by taking their property, for they, once enraged, could destroy him," &c.

We have already beheaded one king and banished another for attempting independance of the law of religion. There should be a controlling power over the despotism of princes—that power, in India, is religion; when that is once destroyed, anarchy and the reign of terror ensue. Look to France. In India, the exercise of that power would be manifested only by words and pious oblations. In England, as we have seen, the proceeding is somewhat more summary and effectual. I believe the system of the Brahmins will lose nothing by comparison with that of Europeans, even in this particular.

Mr. Fuller cites the following passage from Dr. Tennant*:—

"It is curious to observe how the indifference, or rather the dislike, of some old settlers in India, is expressly against the system of their forefathers. It is com-

* See page 56.

pared with the Hindoo institutions, with an affectation of impartiality, while in the meantime, the latter system is extolled in its greatest puerilities and follies. Its grossest fables are always asserted to convey some hidden but sound lessons of wisdom. They inveigh against the disputes and differences of the western world, ascribing them solely to their religious dogmata. They palliate the most fanatical and the most painful of the Hindoo rites, and never fail in discovering some salutary influence which they shed upon society. Wrapt up in devout admiration of the beauty and sublimity of the Vedas, they affect to triumph in their supposed superiority over the simplicity of the Hebrew and Greek scriptures. This affectation is the more ridiculous because it is indulged by those who pretend to great taste and profound knowledge of Sanscrit learning."

"If the Doctor's performance (adds Mr. Fuller) had not been written before that of the Bengal officer, we should almost have supposed he meant to draw his picture."

I do not think Mr. Fuller has much promoted his cause by the introduction of this passage; for if the fables of the Hindoos convey "sound lessons of wisdom;" if their rites shed "a salutary influence on society;" and if these notions are entertained by men of "great taste and profound knowledge of Sanscrit learning;" the public will be apt to believe that there is really *something* in it; that a veil is thrown over this *something* by the writers against the Hindoos; and that this *something* must have had some influence on the mind of Sir William Jones, when he asserted, in a manner so unqualified, that, "We may assure ourselves, that neither Musselmen nor Hindoos will ever be converted by any mission from the church of Rome, or from any other church*."

If the picture which Mr. Fuller thus assigns me, be not an exact portrait, I must confess that it exhibits some features of similitude; a family-likeness, in common with those men of taste, above-mentioned;

* A. R. i. 274.

men, who seem to have smoothed the asperities of early prejudices, by the collisions of enlarged research, and by the wisdom of experience; and with whom to err, affords some consolation for the loss of Mr. Fuller's approbation.

If men of taste and learning commit such errors, let the public beware who they send out to convert the Hindoos. Men of science would be dangerous, but more especially the regular clergy; they might be captivated by the *sastras*, and turn renegado to the Gospel. You boast, however, of two good exceptions, Mr. Carey and Dr. Tennant; every rule, perhaps, has exceptions. Send out, therefore, only such of the hard-working labourers of the vineyard, as may be in no danger of learning Sanscrit.

As I have, unhappily, no credit with Mr. Fuller for the fidelity of my statements, he suspects that the whole story respecting the Hindoo preacher, in page 54, of the "Vindication," is "a fabrication." I, however, consider myself war-

ranted in having stated the fact, on the authority of a gentleman who was at Calcutta at the time the circumstance occurred; and I am of opinion that it was the more immediate cause of Sir George Barlow's injunction to the missionaries, neither to preach to the natives in public, nor suffer the native converts to preach: not to distribute tracts abusing the Hindoos, nor suffer their people to distribute them.*

This injunction was given in the end of August 1806; and thus corresponds, in point of time, with the statement in the "Vindication."

The first intimation I received of this prohibitory injunction, was from Major Scott's third pamphlet, in which is transcribed from the "Vindication," the story of the Hindoo preacher. I mention this only with a view of obviating a possible conjecture, on the part of uncandid incredulity, that the story of the preacher was a fabrication from the mandate of Sir George Barlow to the missionaries.

* See Major Scott Waring's third Pamphlet, p. 61.

I trust there are few, besides Mr. Fuller, against whom such a precaution would be necessary.

Urged by the claims of his anonymous friend, whom I shall now wait upon, I must for the present take leave of Mr. Fuller, assuring him, that—

" Je ris de ses discours frivoles :
" On sait fort bien que ses paroles
" Ne sont pas articles de foi !"

REPLY

TO

MR. FULLER'S ANONYMOUS FRIEND.

" Quel demon vous irrite, et vous porte à medire."

After referring this gentleman to what has been already urged respecting the " Vindication of the Hindoos," in reply to " The Christian Observer," and others, I will cheerfully make him this acknowledgement, that I believe he has had access to many " Hindoo books, which probably I never saw ;" and if he has profited by them to the extent that his statement would lead us to conclude, I shall be happy to avail myself of his better knowledge, for the improvement of my own ; confessing, at the same time, that my knowledge of vedas and sastras is very limited indeed. If I have,

as he asserts, confounded these works with others that do not merit these appellations, I stand before an impartial tribunal that must decide between us. The public voice will be biassed only by the merits of the case.

This gentleman thus observes*:—

"The Vindicator of the Hindoos, who styles himself a *Bengal Officer*, for proofs of the excellence of the Hindoo system, confines himself to the Institutes of Menu, which the reader should know were translated by Sir William Jones; and to the Heetopades and Bhagvat Geeta, translated by Mr. (now Dr.) Wilkins. These, the Vindicator is continually confounding with vedas and sastras, of which he appears to possess little knowledge. The Heetopades is only a book of ethics, of no divinely acknowledged authority among the Hindoos, but ranks with them as Lockman's Fables do among the Arabs, and as Æsop's Fables among the ancient Greeks and modern Europeans. It is a series of curiously

* Mr. Fuller's Pamphlet, p. 82.

concatenated apologues, intended to illustrate the four following subjects; 1. the acquisition of friends; 2. the breach of friendship; 3. war; and 4. peace."

"The Geeta is not pretended to be any part of their divinely inspired laws; it is only in its English dress that it can be considered at all as an independent work; and those who know its history better than this Bengal Officer appears to do, know that it forms only an episode in the great Sanscrit poem, entitled the Maha Bharat."

What is Veda? and what is Sastra?

The word Veda I believe to be a general name for science: and there are four great Vedas, the fountains of all knowledge.

Sastra, as Sir William Jones acquaints us, is "derived from a root, signifying to ordain, means generally an ordinance, and particularly a sacred ordinance*." Every Veda, therefore, is a Sastra. But in fact, any treatise, upon any art or science, is a Sastra. Thus we have—

The *Dherma Sastra*, or Religious Code;

* A. R. i. 353.

The *Neetee Sastra*, a System of Ethics;
—* *Jeutish Sastra*, relates to Astronomy;
— *Guj Sastra*, relates to Elephants;
— *Nyaya Sastra*, on Theology, Metaphysics, Logic, &c.
— *Silpa Sastra*, on Mechanical Arts and Manufactures.

However lightly this gentleman may estimate the Geeta, it must, I presume, be connected with the Bhagavat, or Life of Crishna, which is one of the eighteen sacred poorans.

The Maha Bharat, besides being professedly a history of the war between the Kuroos and Pandoos, seems, likewise, a more general record of Indian history; for we learn from Paulinus, that it contains an account of the nine incarnations of Vishnu†, with a circumstantial account of the heroine Sacontala ‡; and Captain

* The Indian scholar, I trust, will excuse my orthography of Indian words, in which I have sometimes sacrificed classic correctness at the shrine of vulgar pronunciation.

† Page 337. ‡ Page 374.

Wilford acquaints us that it exhibits the history of Semiramis, or Sami-Rama-Devi*.

These, I presume, can only be considered as episodes in the Mahabharat, in common with the Geeta, which, I understand, belongs to the *Bhishma Purva* of that poem; and though it is not often found in its place, in the work itself, being held too sacred to be inserted in every copy, yet a space is always left for it in the Mahabharat; and the *paging* shews that it belongs to it.

Vyasa is the reputed author of the *Mahabharat*; and to him also are ascribed the eighteen poorans, as we learn from Sir William Jones†. The eighteenth, Sir William adds, "is the *Bhagawata*, or life of Crishna," which must be posterior to the *Bharata*. That this Bhagawata should omit all notice of his actions in the Bharata, and consequently of the Geeta, would be very extraordinary indeed.

In the first volume of the Asiatic Researches‡, Sir William Jones, speaking of

* A. R. viii. 256. † A. R. i. 351. ‡ Page 429.

the Hindoos, says,—"Their Niti Sastra or System of Ethics, is yet preserved; and the fables of Vishnu Serman, whom we ridiculously call Pilpay, are the most beautiful, if not the most ancient collection of apologues in the world. They were first translated from the Sanscrit, in the sixth century, by order of *Anushirvan*, king of Persia; and are extant under various names, in more than twenty languages; but their original title is Hitopadesa, or Amicable Instructions."

"This work," as Mr. Wilkins says, "so replete with the maxims of an ancient people*;" maxims, as the author of the Heetopades himself, expressly states, "chiefly drawn and written from the *Tantra* and *other Sastras*†." This work, I say, might well merit the appellation of a Sastra, whose precepts it developes; I therefore found myself equally warranted in citing its maxims in the Vindication, as if I had directly drawn them from the parent source. They are not the less

* Heetop. Dedication. † Heetop. p. 3.

genuine for appearing in a transcript or a commentary.

Have the Psalms, inserted in our prayer-books, less merit in those places than in the Testament from whence they were taken?

The reader will now judge of the consistency of my antagonist.

If Mr. Fuller was uncivil to the gentle Crishna, as a shepherd-god; his anonymous friend is not more respectful to the Supreme Deity of the Hindoos.

"Une égale fureur anime leurs esprits."

My assumption of their "exalted idea of God," seems to give him great offence. He quotes some passages from page 26 of the "Vindication," and then asks †; "Will any of our readers ever imagine that such descriptions as these can manifest a sublime idea of God? Is not the whole system mere Spinosism? The god here depicted is no other than universal nature; the mere assemblage of the moleculæ of all bodies in their various combinations.

* Appendix C. † F. p. 88.

View this worthy deity! The divine, solar and igneous light, are his digestive heat; in his corporeal fluid, water may be contemplated; and in the terrene parts of his fabric, earth. He has muscular force, organs of speech, and, to complete the sublime idea in this elegant description, excretions also. Hence all celestial and terrestrial bodies constitute a part of this deity, from the most subtile æther to the grossest clod; from the whole assemblage of gods to the stupid opossum!"

This torrent of degradation clearly evinces that this gentleman has not sufficiently weighed the merits of the Hindoo system. This reasoning is not altogether of the Vedanti, or platonic school, but inclines rather towards "admitting the actual existence of material substance, in the popular acceptation of the word matter*." Hence, he appears to have taken in a literal sense, the figurative language of Menu, in conveying to the Hindoo mind, an idea of the Divinity.

* Asiatic Researches, vol. iv. p. 170.

Of this mode of describing the Deity, Mr. Hastings seems to have formed a clear idea, as exhibited in his admirable letter, prefixed to the Geeta *. " One blemish," he says, " will be found in it; I mean the attempt to describe spiritual existences by terms and images which appertain to corporeal forms; and, defective as it may at first appear, I know not whether a doctrine so elevated above common perception, did not require to be introduced by such ideas as were familiar to the mind, to lead it, by a gradual advance, to the pure and abstract comprehension of the subject."

In the fourth volume of the Asiatic Researches, Sir William Jones acquaints us, that †" the fundamental tenet of the Vedanti school consisted not in denying the existence of matter, that is, of solidity, impenetrability, and extended figure, (to deny which would be lunacy,) but in correcting the popular notion of it, and in contending that it has no essence independant of mental perception; that existence and imper-

* Geeta, p. 10. † A. R. p. 171.

ceptibility, are convertible terms; that external appearances and sensations are illusory, and would vanish into nothing, if the divine energy, which alone sustains them, were suspended but for a moment. And again, * "That all spirit is homogeneous; that the spirit of God is in kind, the same with that of man, though differing from it infinitely in degree; and that as material substance is mere illusion, there exists in this universe only one generic spiritual substance, the sole primary cause, efficient, substantial, and formal of all secondary causes, and of all appearances whatever, but endued in its highest degree, with a sublime providential wisdom, and proceeding by ways incomprehensible to the spirit which emanate from it; an opinion *Gotama* † never taught, and which we have no authority to believe, but which, as it is grounded on the doctrine of an universal Creator, supremely wise, and a constant preserver, supremely benevolent, differs as widely from the pantheism of Spinoza and

* A. R. p. 179. † The Aristotle of India.

Toland as the affirmation of a proposition differs from the negation of it."

A happy illustration of this sentiment thus appears in the same page.

" The passage to which I allude," says Sir William, " is a speech of Varuna to his son, where he says, 'That spirit from which 'these created beings proceed; through 'which, having proceeded from it, they 'live: toward which they tend, and in 'which they are ultimately absorbed; that 'spirit study to know; that spirit is the 'great one.' "

How far the system of the Hindoos, as asserted by this anonymous gentleman, is mere Spinosism, let the reader now decide*.

I must, however, do him the justice to say, that he appears to relax a little from this argument, when he says, † " It is true, that in the next verse we are informed, in flat contradiction to the above, that this God is a spirit, by no means the object of any sense, and which can only be conceived by a mind wholly abstracted from matter."

* Appendix D. † F. p. 89.

I know the reader will here indignantly exclaim:—"What! with such an evidence before him; with the evidence of the venerated Geeta; with the evidence of the volumes of the Asiatic Society, of which he is perhaps a member; with the evidence of these vedas and sastras with which he would appear to be so well acquainted; with the evidence of Menu, whose Institutes he so liberally condemns—and who says, * "He whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity—even He, the soul of all beings, whom no being can comprehend, shone forth in person—in the form of Brahma, the great forefather of all spirits.

"With all these evidences before him, how can he, with any consistency, liken to an opossum the sublime Deity of the Hindoos?—with the evidence, besides, of the Poorans?"—Stop here, for God's sake, reader; we shall never have done, if you wait to develop all that is exhibited in the Eighteen Poorans, and the numerous

* Menu, p. 2.

other works that treat upon the subject. You have been precipitate—much too quick upon my friend; carry it not with so high a hand; a single word of his can resolve all your questions, and silence every argument; for, know from him, that all the pure and exalted sentiments in the Hindoo code have been borrowed from our Scriptures. Nay, marvel not! but hear him; for, admitting all that you have said, * "this only proves, that when they borrow from the fountain of truth, they are correct; but are plunged into error and absurdities as soon as they attempt to think for themselves." Having, however, considered them content with the stupid opossum, these rare things, I presume, only occupy a place in their system, like the selections in our cabinets, more for ornament than use. And here we discover the reason of their present willingness to disclose the various beauties of their rich repository; for they are gratified to mark the delight with which we recognize and appropriate those inestimable

* F. 89.

jewels which so strikingly respond to the exalted treasures we possess.

But perhaps this gentleman, not liking the freedom of my arguments, will tell you *, "That the Vindicator is a convert to Hinduism is more than problematical, and that he is a settled enemy to the doctrines of Christianity, his whole performance testifies."

I am glad he is gone so far. The confession is somewhat in my favour; as, from Atheism, with Mr. Fuller, I have already advanced, it would appear, to Hinduism, with his anonymous friend,—"*Je suis donc en bon train;*" difficulties yield as we proceed, and step by step we gain our journey's end. Hopes may therefore be entertained of ultimate perfection, since, thus, from Atheism to Hinduism,

> "And thence, by soft transition, we repair
> "From earthly vehicles, to those of air:"

that is, from the stupid opossum, through Brahma, to the Logos.

But in thus admitting my conversion to Hinduism, it does not absolutely follow

* F. p. 114.

that I reject the doctrines of Christianity; for if I believe Crishna to be Narayan, the Spirit of God floating on the face of the waters, who descended to the earth for the benefit of mankind, I entertain, I conceive, a notion not very inconsistent with Christianity: and, on this gentleman's own principles, it might fairly be supposed that I thus manifest the improving influence of these good things, which the Pundits may have borrowed from our Sacred Volumes. That they *have* borrowed, seems certain, in his opinion; for he acquaints us that* "Many learned men are of *opinion*, that all their excellencies are derived from the books of the Old and New Testaments. Any unprejudiced reader must discern this, and (the proof is doubtless admirable) he will have a satisfactory proof of it from the consideration that *where* their writers *obviously* copy the Sacred Scriptures, they are consistent and natural; and where they do not follow them, they are irrational, absurd, and ridiculous."

* F. p. 81.

This mode of reasoning, I believe, is what is vulgarly termed "*Begging the question;*" and he has fully adopted it. But had their writers *obviously* copied the Sacred Scriptures, *doubt* would be at an end, and we should require no *opinion* to guide our judgement. This would be like saying, "I am of opinion, Sir, you are a thief; for you have been several times found guilty of larceny." A plain man would have said, I *know* you to be a thief, &c. But what shall we say, if it appear that this man's dishonesty had never been substantiated? He was possessed, it is true, of many rare gems; must he, therefore, have stolen them from the jewellers? Might he not have found them at Golconda? And must he necessarily be a thief, because his gems happen to resemble those we picked up at *Tyre and Sidon, among the Phenicians?* He might, perhaps, thus observe—"I am now an old man, have been from my infancy engaged in this traffick, and have dealt largely with the Jews; and, possibly, those good things you speak of having,

may formerly have been mine: but this I will not assert; for there are rich mines in all countries: possession, therefore, is no proof that either your wares, or mine, have been surreptitiously obtained. You have doubtless the advantage—for *you* exhibit nothing but choice articles; *you* have made a good selection; and in this you evince your judgement. But *I* must still go on in the old way—endeavour to suit all tastes; and, as all my customers are not so *rich* as Solomon, I must not throw my pearls before swine. Between me and thee, let the world judge."

I must, however, confess, that my anonymous friend's sentiments on this question receive some countenance from the opinion of Sir William Jones, on the conformity of Crishna's story with the history of our Saviour.

In the first volume of the Asiatic Researches*, Sir William observes; "This motley story must induce an opinion, that the spurious gospels which abounded in the

* Page 273.

first age of Christianity, had been brought to India, and the wildest parts of them repeated to the Hindoos, who engrafted them on the old fable of Cesava, the Apollo of India."

Sir William Jones, however, had already told us*, "that the name of Crishna, and the general outline of his story, were long anterior to the birth of our Saviour, and probably to the time of Homer, we know very certainly;" and, in previously speaking of the Egyptians, he deemed it "more probable that they visited the Sarmans of India, as the sages of Greece visited them, rather to acquire than to impart knowledge; nor is it likely that the self-sufficient Brahmins would have received them as preceptors†."

Now, if this opinion merits any consideration, as applied to the Egyptians; will it not have some force, as opposed to the foregoing suggestion of Sir William Jones? If the Brahmins disdained to learn from the Egyptian sages, who were probably as

* Page 273. † Page 271.

learned as those of Palestine; with what patience would they have listened to the lectures of the first Christian disciples, replete, as we may well suppose them to have been, with invectives against their images, their altars, and their idolatry?—from such a people would they have deigned to borrow any ornaments for the decoration of their favourite deity?—as if the Brahmins themselves had wanted genius for such a task!

Moreover, when we consider that the Avatar of Crishna is expressly said to have been occasioned by the tyranny of Cansa (the Indian Herod) King of Muttra: that Cansa had been foretold, that a child, soon to be born, would deprive him of his kingdom and his life; that, in consequence, he ordered all new-born infants to be destroyed*: When, I say, we consider these assumed facts, which seem to form the ground-work of the story, and look back, beyond the time of Homer, for the manifestation of Crishna; must it not appear very

* Ayeen Akbery, vol. iii. p. 232.

extraordinary, that the Brahmins should have neglected for a thousand years, to engraft these facts on the story of their shepherd-god—thus delaying the foundation till the superstructure had been completed? The candour of the reader will decide how far the argument is consonant either with reason or probability.

On the subject of the Lingam, Mr. Fuller's friend is very severe upon me.

*"What surprizes us most," says he, "in the strange work of this Bengal Officer, is his declaration, (page 99) that though he had visited many temples of celebrity in Bengal, Benares, Muttra, Canouge, and Hurduar, and a hundred places besides, yet he never witnessed any exhibition at their shrines which had the appearance of indecency. Sparing as much as possible the feelings of our readers, we ask the Vindicator, Did he never see the Lingam?—Did he never see, in an hundred places, this impure emblem the object of adora-

* F. p. 110.

tion?—Is this no exhibition that has the appearance of indecency?—It is difficult to speak on this impure subject, and not shock the delicacy of the reader; yet some further information is necessary. Let him observe, that the Lingam is an image composed of three different parts, which may be thus denominated; the pedestal, the small cup on the pedestal, and the small pillar inserted in the cup. The pedestal on which it stands, represents Brahma; the cup, Vishno; and the pillar Seeva. If, however, he wishes to take a view of this idol, 'this speaking picture of good sense,' as he says elsewhere of Doorga, let him step to the British Museum, where he may find a marble one of curious workmanship, brought from India, standing in a corner of the great hall."

Now, courteous reader, I like a man who comes thus fairly forward, and appeals to facts, in support of the cause he has undertaken;—it is giving his opponent "fair play," and leaving the disputed matter to the judgement of an unbiassed public, who,

from the evidence of their senses, are thus enabled to give a fair and full decision on the point at issue. Then

" Spare your remarks, say not a single word;
" The picture seen, why is the painter heard?"

I have been to the British Museum, and have seen the object of this gentleman's reference: but, by the beard of Brahma, I swear, that I can therein discover nothing that has the smallest appearance of *indecency.*

To the public, therefore, I confidently appeal; and if any unbiassed man or woman in England will conscientiously declare that this gentleman is warranted in charging its appearance with indecency, I hereby solemnly pledge myself to resign the Hindoos to their fate, and to consider all that I have said in their favour, as having entirely proceeded from an illusion of the brain.

But, happily, the gentleman himself obviates the necessity of such a sacrifice, by observing, that * " perhaps the Vindicator has not had discernment to find out what

* F. p. 111.

this statue meant, which must certainly have met his eye, who has been at more than a hundred temples."

" Let wreaths of triumph now my temples twine."

For, candid reader, were there any *obvious* indecency in this statue, no room could be left for the exercise of my discernment.

His judgement here, for a moment, stept aside, to wander in the regions of inconsistency.

He speaks again,—* " Lest the Vindicator should not know how dear this compound abomination is to the Hindoos, especially to all the followers of Vishnoo; he shall have some information from Sonnerat, which delicacy requires should be retained in the sufficiently plain original†."

Here his memory has taken a short ramble after his judgement;—

" Where beams of warm imagination play,
" The memory's soft figures melt away."

He would otherwise have more correctly stated, that this " compound abomination,"

* F. p. 112. † See Appendix E.

the Lingam, is more peculiarly dear to all the followers of *Seeva*; and that the prime object of *Vishnoo* worship, is the mystic stone *Salgram*, in which the *Avatars*, and other personages of their mythology, "invisible to mortal sight," are supposed to have taken up their residence.

I may perhaps be wrong in ascribing this error to a defect of recollection.

I admire the delicacy of this gentleman, which induces him to retain "in the sufficiently plain original *," a passage, (page 112) which, abstractly considered, exhibits no term of indecency; whereas, his explanation of the same object (page 110) is not only given in plain English, but in a gross obscenity of language, unfit to meet the eye of European delicacy. Here, I endeavour to trace his judgement, but the reader recollects where we have left it.

He, in fact, seems such a sceptic on Hindoo grounds, that he can discern little in the picture or the statue, beyond the mere idol. He cannot discover the God

* See Appendix E.

within the mind, neither perceive with Mr. Hastings, how spiritual existences may be represented by corporeal forms, nor see any thing in the compound figure of the Lingam, beyond the rude material sense, calculated for the meridian of the vulgar, who, nevertheless, when asked to explain the object of their worship, invariably declare it to represent Maha Deva and Parvati, and as such only, strictly speaking, is it worshipped. Hence, accordingly, it is often exhibited with four faces, or heads, and sometimes with five. And of these, I have half a dozen myself, now in London.

This gentleman, however, cannot see the object at this exalted height. He cannot trace the recondite meaning, the enlarged and liberal view,—spirit acting upon matter,—the active and passive energies of nature,

> " Communicating male and female light,
> " Which two great sexes animate the world."

On the story of the Lingam transcribed from Sonnerat, taking it in its broadest

sense, I shall only remark from Sir William Jones, that " it never seems to have entered the heads of the legislators or people, that any thing natural could be offensively obscene; a singularity which pervades all their writings and conversation, *but is no proof of depravity in their morals**."

One moral, at least, must be obvious to the Hindoos on this occasion; which is the transcendant excellence of *devotional acts*, and the encouragement consequently held out to persist in such acts, which, by urging the mind to the contemplation of the Divinity, must constantly check the influence of the passions, and operate the ultimate improvement of their conduct. But devotion is of no avail, unless supported by habitual virtue and sincerity; for, " To a man contaminated by sensuality, neither the vedas, nor liberality, nor sacrifices, nor strict observances, nor pious austerities, ever procure felicity†."

The learned Paulinus, a bare-footed

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* F. p. 115. † Menu, p. 29.

Carmelite, who resided thirteen years in India, has the following observation in his Voyage to the East Indies *:

" We find also by the Sacred Scriptures, that the custom of worshipping Priapus, as the symbol of the all-creating sun, (Shiva) in subterranean temples and caverns, prevailed fourteen hundred years before the birth of Christ."

Accordingly we find the good king Asa, as referred to by Paulinus, destroying the idol which his mother *Maachah* had set up in the grove†.

Now, as the Brahmins are said to have so largely borrowed from our Scriptures, perhaps the worship of the Lingam owes its origin to the stone erected by Jacob to the Lord in the wilderness of Haran. — " And he set it up for a pillar, and poured oil on the top of it. And he called the name of the place Bethel, that is, the House of God."

Thousands of such stones, rough from

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* P. 381. † 1 Kings, xv. 13.

the hand of nature, may be seen throughout India, under trees, or on the banks of rivers, on which the people daily strew fresh flowers, and pour the lustral water. In some places they are called *Maha Mia*, or the great *mother;* in others, *Maha Deva*, or active *nature*.

To the same source, perhaps, may be traced a similar custom among the ancient Greeks, according to Pausanias, who informs us*, that "It was formerly the custom with all the Greeks to reverence huge stones in place of statues of the gods."

And in the temple of Apollo at Delphi, Pausanias tells us, "you will see a stone of a moderate size; this they anoint with oil every day, and, during every festival, cover it with new shorn wool†."

The covering with wool, to keep it warm, seems peculiarly to evince an occult meaning; and accordingly, we find that, "from the first, the Thespians venerated *Love*, beyond all the gods; and they have a

* Pausan. vol. ii. p. 230. † Vol. iii. p. 172.

most ancient statue of this divinity, which is nothing more than a rude stone*."

" Look round the world, behold the chain of love,
" Combining all below, and all above."

Pausanias, it seems, had first regarded these Grecian fables as " apparently full of folly;" but he subsequently observes:— " Such of the Greeks as were formerly reckoned wise, designedly concealed their wisdom in enigmas: and I conjecture, that what I have just now related concerning Saturn, (of his swallowing a stone given him by Rhea, instead of Jupiter,) contains something of the wisdom of the Greeks. And we should consider things relative to divine matters after this manner†."

The enlightened Mr. Maurice seems sensible of this truth when he observes, that " concerning these extravagant mythological details of the Hindoos, I must remark, that however mysterious the allegory, and however wild and romantic the

* Vol. iii. p. 59. † Vol. ii. p. 269.

language in which it is clothed, this fact may be depended upon, that there in general lies concealed at the bottom some physical meaning, or deep theological truth*."

"O! thou, who seekest after knowledge, learn a lesson from these fables! — every atom of the creation is a sublime temple, which the Deity hath erected, that human imagination may not wander in vain pursuits†."

This sceptic writer, however, cannot see this: he can discover nothing in the tale of Doorga Bhavanee but a mere battle between a "loathsome, abominable, disgusting female form" and a buffalo.—"This the Vindicator calls a speaking picture of good sense, representing the good and evil principle contending for supremacy. And this we suppose he seriously believes. How wonderful are the ways of divine Providence! He who leaves the path of understanding, must abide in the congregation

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* Indian Antiquities, vol. ii. p. 345.

† Ayeen Akbery.

of the dead. It is ordinarily found that they who refuse to credit Divine revelation, become volunteers in faith; believers in all unbelief, and in the just judgements of God, are abandoned to disgrace their own intellects, by crediting the grossest and most ridiculous absurdities*."

Shade of the immortal Jones, arise, and vindicate me from these foul aspersions!—Yes, verily, Sir William Jones would thank him for the whole of this compliment, who represents *Doorga* and the armed *Pallas*, as "*Heroic Virtue*, or *Valour united with Wisdom*, who slew demons and giants, and protected the wise and virtuous†." Did Sir William Jones then, "refuse to credit Divine revelation?"—and, if not, with what consistency am *I* charged with infidelity, for thinking as he did? but

> —"all your attempts
> Shall fall on me, like brittle shafts on armour
> That break themselves."

This gentleman seems not sufficiently

* See F. p. 91. † A. R. v. i. p. 252.

acquainted with the character of my beloved Doorga.

What gloomy shadows of a troubled mind obscure his intellectual ray, and, ceaseless, turn my Pallas to a Hecate! —"a loathsome, abominable disgusting, female form!"—This cannot be the image of my goddess!—Spleen surely snatch'd the pencil from its place, dipp'd it in gall, and gave it back to his congenial hand, to trace the horrid picture in his mind.—I recognize her not, in this vile dress—Her face is ever beautiful—And such is *Virtue*—But *Doorga* requires great sacrifices!—Who knows not this of *Virtue?* Yes! *great sacrifices!* a sacrifice of the whole man—of all his passions at the shrine of *reason*, *truth*, and *virtue.*

Observe, from this writer, the following sublime burst of impassioned eloquence.*

"This Bengal Officer seems in the contemplation of his beloved Cali, to have amply drunk into her spirit, thinking of little else than of sacrificing, or being sacrificed.

* See page 92.

"It seems that Doorga Bhavanee must have an offering made of the Bible, and the poor missionaries; else, she will slay 30,000 men! ruthless goddess! ah! ill-fated missionaries!

"Whether the *real devil*, or the *imaginary Cali* take them (the Hindoos), it is no concern of these gentlemen, provided *Jesus Christ* have nothing to do with them."*

Here he mistakes again—Cali is not my beloved—I like as little as he does *that Hecate* "whose power extends over heaven, the earth, the sea, and hell." But of the virtuous *Doorga* I entertain no dread—She is my friend; the friend of the missionaries, and of all others who mean well. But if *he* considers himself a fit sacrifice; if *his* portion of virtue merits her hostile consideration; I should be sorry to dispute his claim. Yet, let him bear in mind that he must be first purified by her ethereal touch, ere he can, with safety to his future happiness, venture to ap-

* Page 125.

proach the awful shrine of the ruthless Cali, to whom I from this moment devote him and Mr. Fuller, and the missionaries, and his 30,000 men. And if he can fairly escape the clutches of my "imaginary Cali," he may safely set his "real devil" at defiance: and this, I presume, he is Christian enough to believe; whether it be his fortune to trace the less obvious path of Enoch, or the more manifest ascension of Elijah.

But he says, "It will not help the anti-christian cause to say, the Hindoos do not now offer human sacrifices—who can prove the contrary? Is not the Calica Pooran acknowledged a divine production? And is it not on the authority of the bloody chapter in this Pooran, that thousands of birds and buffalo-calves are annually sacrificed both in Bengal and the contiguous provinces*."

Really, gentle reader, I am no more an advocate for human sacrifices, than this pious Christian. And, while I lament their

* Page 105.

having ever occurred, I must, yet, do the Hindoo the justice to confess my belief, that such acts have always proceeded from the most pious motive—a voluntary offering of his best gift, by the individual, at the throne of grace, as an atonement for sin, in the fervent hope of that mercy which justifies the ways of God to man.

Can those unhappy members of society who annually sacrifice their lives on the altars of despair, in this country, plead for the rash act a motive so excuseable?

If the sacrifice of cattle be a vice, it was the vice of Abel, the vice of Noah, the vice of Abraham, and the vice of the Children of Israel under Moses and his successors. And what was heretofore done by the sanction of the Lord can, assuredly, be no great vice in the Hindoos.

"Ask your own heart, and nothing is so plain,
"'Tis to mistake it, costs the time and pain."

Here it may be asked, whether the sin is in the offering, or in the act of sacrifice?

With Christians, indeed, since one great sacrifice has served for a general atone-

ment, the sin would be in the offering, not in the act. With Hindoos the reverse, were the motive merely human; since the law declares that * "Not a mortal exists, more sinful than he, who, without an oblation to the Manes, or the Gods, desires to enlarge his own flesh with the flesh of another creature"

How would the gentle spirit of the Hindoo legislator revolt, on contemplating the thousands of cattle daily sacrificed, in Christian countries, on the altars of *Sensuality!*

If in this, however, there be no sin, where lies the absolute sin in the mistaken piety of the Hindoo, who brings his gift to the altar of the Lord, and devotes it with holy texts?

I have been present at the sacrifice of kids at Cali-Ghaut, near Calcutta, and at Binde-Basny, near Mirzapoor, about forty miles above Benares, but I have never seen "the whole assembly," nor any individual of it, "besmear their faces

* Menu, p. 129.

with the blood," nor, "roll themselves in it*," as stated by this gentleman from the 8th volume of the Asiatic Researches.

If such a practice exists, or has existed in India, we directly trace its connection with the ordination of the priesthood in Leviticus.

24. "† And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about."‡

30. "And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments; and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him."

I am glad that my testimony, regarding the moral honesty of the Hindoos, meets with some support from this writer's arguments. "The account," he says, ‖"is spc-

* F. p. 104. † Chap. 8. ‡ Appendix F. ‖ P. 109.

cious and imposing; in some respects it is certainly the truth; but it is not the whole truth. The fact is, that through a principle of oddly conceived honour, they will in general take care of whatever you place in their confidence; but if you turn the key, and place it in your own pocket, the delicacy of their honour and conscience is at an end, and they will readily take whatever they can conveniently purloin;"—though the key is in your own pocket!

"Risum teneatis, amici?"

This is really "an oddly conceived" sentiment, and would argue not only that their sense of honour is superior to the fear of punishment, but that, if you withdraw this confidence, and release them from responsibility, your property is in danger. Were it even so, it would be a good reason for our unqualified manifestation of that liberal confidence which must so eminently conduce to our own comfort and happiness; and if this "oddly conceived principle of honour" be inherent in the people,

it would be injudicious to weaken it by a distrust, which might set their ingenuity to work to evade all our precautions. But, did not this principle generally prevail, what security could we have, by placing our keys in the hands of any particular servant, as we always do? On him, doubtless, the responsibility is great, and a breach of trust would be infamous. But what responsibility attaches to twenty other servants, perhaps, whom we have about the house, and who have daily access to our keys? Their robbing us, therefore, according to this gentleman's argument, would be no violation of trust, no dereliction of honour. We had not entrusted *them* with our keys, and thence had no other security against transgression, than our own vigilance and circumspection. Any offence on their part would, therefore, only be against the law, whose restraints will ever be found a feeble guard, compared with a pervading principle of honour and fidelity, which justly merits all our confidence.

This confidence, thank God, we have the discernment to bestow; and, happily,

we find it not misplaced. But the sentiment which inspires it, we, seldom, fully estimate while yet among the people. There, its operation being general, our wonder is not excited; because, having gone *out young to India*, and knowing little of the great world, we think the sentiment universal. Its value, therefore, is little appreciated till we return to our native country, *where experience soon compels us to* reflect back upon the Hindoos, that justice to which their virtues are so well entitled.

The climax of indignation seems to have attained its highest altitude with this gentleman towards the close of his discourse. This, I presume, is consistent with the rules of rhetoric, in which, however, I must confess, I am no great proficient; and he seems, thus wisely, to have reserved his greatest force, to give me the charitable *coup de grace*, in the struggling moments of my expiring cause.

I had said, in page 158, of the *Vindication*, that "the Indian Unitarians will at first require some little management; for, having so recently abjured the Indian Triad,

Brahma, Vishnoo, and Seeva, they will not immediately, perhaps, relish the Gospel-doctrine of the Trinity."

This has sublimated his immortal anger to the very *acmé* of displeasure, and he thus indignantly bursts forth:

* "This surpasses all that has gone before, and outdoes all that the profane deists have ventured to write or speak against the Revelation of God. How deplorable must the case of such an one be, unless ignorance of the subject can be pleaded in his excuse?"

What I have here written must answer for itself. The meaning is very clear. But, if I had even compared with the *Trinity*, the active energies of the *Supreme Being*—CREATION, PRESERVATION, and DESTRUCTION, it could not, in candour, have merited so severe a judgement as he has passed upon it. But I will tell him still more; I will tell him, that I have heard a Brahmin at Benares, a student from Tirhoot, describe the Indian Triad in the very terms of the Athanasian Creed. What called forth this explanation, was a dispute

* Page 115.

between two of my servants, whether a certain circumstance they were relating, was more justly to be attributed to Vishnoo, or to Seeva. One zealously contended for Vishnoo; the other as ardently for Seeva; when the Brahmin interposing, reconciled them by his elucidation.

If I have said that the mere Unitarian, who has abjured the Indian Triad, will not readily adopt the Gospel-doctrine of the Trinity, I conceive the argument to be neither inconsistent nor profane. If this be profanation, what shall we say of the following suggestion of Dr. Barrow?

*"The doctrine of the Holy Trinity will not appear incredible to minds, to which the notion of different persons in the Godhead, has long been familiar; nor will the relations of father and son, or the union of divine with human nature, offend those, with whom the repeated incarnations of their own Vishnoo, is an established article of faith."

Had Dr. Barrow taken up the question in the view that I have done, he must ne-

* Sermon, p. 25.

cessarily, I apprehend, have expressed my very sentiments. And he well knows that there are many, even among ourselves, (to say nothing of the Mahomedans,) who, like the Indian Unitarian, reject the doctrine of the Trinity, and whose conversion would thus be more difficult than that of the Hindoos. The reader must be satisfied that I am not of this number; since, by the confession of this writer, I am "a convert to Hinduism." The mystery is thus explicable to me, were it for no other reason than that assigned by Dr. Barrow, supported, as it is, by the explanation of my Pundit.

This, in fact, is the corner-stone of the building, and the stumbling-block of the Mahomedans. The Hindoos overlook this obstacle, and thus, one step fairly made, we find it easier to advance. I am, therefore, humbly of opinion, that this very coincidence presents a fairer prospect for the conversion of the Hindoos, than any other argument which the wisdom of our divines can ever possibly advance.

The reader will now observe that, in being "a convert to Hinduism," I am already half a Christian, and in a fair way to full conversion through the influence of the enlightened lectures of Mr. Fuller and his anonymous friend. But their denying me Christianity, or even Deism, makes nothing against my arguments. If, inherently, they are bad, no baptism will improve them; like a *noun substantive*, they must stand by themselves; nor will the *potential* influence of the *imperative* anathema of these gentlemen, weigh a single grain in the scale of public equity. Knowing this, I have endeavoured, as much as possible, to suppress my feelings in the course of this discussion, to oppose argument to intemperance, and to regulate just indignation by the measure of moderation.

"And I do count it a most rare revenge
That I can do thus—with such a sweet neglect,
Pluck from them all the pleasure of their malice,
For that's the mark of all their ingenious drifts,
To wound my patience, howso'er they seem
To aim at other objects; which, if miss'd,
Their envy's like an arrow, shot upright,
That, in the fall, endangers their own heads."

I think I cannot consistently overlook the following query put by Mr. Fuller's friend:

"Has the Vindicator never heard or known, in his long residence in India, of young girls being dedicated to the deities, and sent to a pagod for that purpose, where they are instructed and debauched by the Brahmins? If he has not, many others have, and know the following account from Sonnerat to be strictly consistent with truth*." Here follows a detail respecting these women, to which I must refer the reader, while I inform him, that at the town of Betoor in the Doab, or Messopotamia of India, about ten miles above the military station of Cawnpoor, I once visited a *Mahunt*, or head of a Hindoo religious establishment, and understanding he had been in the Decan, or southern coast of India, I questioned him regarding the tribe of dancing-women attendant on the temples in that country, so contrary to the custom in Bengal, where men alone are employed. He accordingly informed me, that it was usual in that country, with those

* Page 107.

whom heaven had not favoured with the blessing of early offspring, to vow, in their anxiety, the dedication of their first child, whether male or female, to the exclusive service of the divinity, in the hope of future favour from the approving deity. By these means, he said, the temples were originally furnished: the children were instructed in music and dancing, and retained in the service of the gods. The supply becoming numerous, they were formed into a regular society, assigned habitations near the temples, and encouraged to marry among themselves. Hence their numbers had increased. Their offspring, in due time, united with their parents in furnishing harmony to the temples.

This is the sum of the information I received on this head; and I must take the liberty of saying, that, with respect to the initiation of the female votaries into the mysteries of the *Bona Dea*, it seems rather bold in Mr. Fuller's friend to assert the account given by Sonnerat "to be strictly consistent with truth*." What passes with-

* Fuller's Pamphlet, p. 108 & 113.

in the sanctuary of the temple, must, I conceive, be very difficult to be known — To one, however, who "waxes desperate with imagination," all things seem easy; —"the forms of things unknown he turns to shapes, and gives to airy nothing, a local habitation and a name."—Who, among the Hindoos, dares violate the sanctuary, and lift the veil of secrecy that shrouds the officiating priest? The laws of Moses were very strict upon this point, as we read in the book of *Numbers*:

"But they shall not go in to see when the holy things are covered, lest they die*."

"And the stranger that cometh nigh shall be put to death†."

The Brahmins, I believe, are not less tenacious of their privileges than were the Israelites.

As this gentleman is so fond of putting questions, I beg to know of him, whether he has ever known or heard of such things being practised in Bengal?—if he has, I must confess he has the advantage of me in point of knowledge of Indian mysteries.

* Numb. iv. 20. † Ibid, iii. 38.

THE

MISSIONARY TRACT.

I SHALL here present the reader with a translated copy of the Missionary Tract, so often referred to in this controversy; — a controversy which is likely to end like that of our first parents,—

"Neither self-condemning,
"And of their vain contest appeared no end."

The reader will decide how far this production is calculated to promote the cause of Christianity among the Hindoos, by the sublimity of its passages, the importance of its matter, or the novelty of information thus conveyed to the mind of the enlightened Brahmin. As I purpose

commenting on some of the passages as I proceed, I, therefore, find it necessary to preface them with an exhibition of the following extracts on the subject, from Mr. Fuller's pamphlet.

" But before he (the Vindicator), or Major Scott Waring, had thus publicly animadverted on a private translation, they should have known a few particulars concerning it. How could they tell whether it was drawn up by the missionaries?—or, if it were, whether the translation were faithful? I can assure them and the public, that it was not written by an European, but by a native; and that the translation is very far from being a faithful one. In referring to the first of these circumstances, I do not mean either to disparage the tract or the writer, nor to exempt the missionaries from having a concern in it. They doubtless approved of it, and printed it, and it was circulated as an address from them. All I mean to say on this point is, that some allowance should be made for the style or manner of address, as coming

from a Hindoo. At the same time, it may be presumed that no Hindoo would call his own countrymen barbarians."

Mr. Fuller's friend also states, that "the small tract in which this is to be found, is, we believe, the work of a native, called Rafn Boshoo, and not the work of the missionaries, though they printed it for him."

Whether the translation be faithful or not, I am not qualified to decide; but I entertain a confidence in its author, that has not, in the least, been shaken by any thing these gentlemen have yet advanced against it. Besides, how does Mr. Fuller know that the translation is unfaithful, since he understands not the original?

I shall now proceed to the tract itself.

TRANSLATION

OF AN

ADDRESS TO THE INHABITANTS OF INDIA,

FROM THE

MISSIONARIES OF SRÍRÁMPOOR;

INVITING THEM TO BECOME

CHRISTIANS.

The Original (which is in Verse) is in the Bengal Language, and printed in a Character peculiar to that Province.

THE MESSENGER OF GLAD TIDINGS.

1. Hear, all ye people of the land, hear with attention how ye may obtain salvation from hell, hard to escape!

2. No one is able to describe it. The thought of money and riches is vain.

3. All such things are calculated only for this life: let all men observe, that this world is not eternal.

4. The enjoyment of all these goods is but for a short time; for at his death no one can take his riches with him.

5. He must resign all his garments, ornaments, and wealth, to his kindred, for after that he will have no corporeal form.

3. "This world is not eternal."—This they already know: 'tis the chief tenet of their philosophy, and the main principle of their creed.

6. Know, all ye people, that after life comes death, and after death the going to heaven or hell!

6. "After life comes death;"

"Death is a man, do all we can,
That never spareth none."

This, and the foregoing, are intended to correct the pagan error of transmigration, arising from the fanciful notion of the vital spirit being homogeneous with the Divine nature, like rays from the great globe of light, and thus assigning a purgatorial state of conscious existence to the soul, till, by successive degrees of purification, passing through the several spheres of Indra, Brahma, &c. it ultimately reaches the prime source of its emanation.

7. Unless ye are cleansed from evil, ye will not go to heaven. Ye will be cast headlong into the awful regions of hell!

7. This their own sastras abundantly teach.

8. What a sort of a place hell is, or what are its torments no one knows,—no one is able to imagine!

8. "No one is able to imagine;" — their own imagination has been tolerably fertile on this head; as may be seen in page 32 of the "Vindication," of which the following may serve as a sample:

"They shall be mangled by ravens and owls; shall swallow cakes boiling hot; shall walk over inflamed sands; and shall

feel the pangs of being baked like the vessels of a potter."

9. Hell is full of inevitable sufferings in the midst of fire never to be extinguished. Its extinction will never come to pass.

9. This they will never believe: it contradicts both their religion and philosophy. They believe that nothing has any actual permanent existence but God: that matter is a mere transient illusion, and will ultimately be destroyed; and

10. Having fallen into it, brethren, there is then no salvation. Its beginning and its duration are of infinite time.

10.—that all nature will be reduced to its first principles. Whatever has been created, may be destroyed. Hath not the potter power over the clay which he has fashioned with his hands? What is this clay? what is matter? what is even this great globe that

11. With constant meditation, fear, lest hereafter ye fall into this dreadful pit of hell, into that fire which cannot be quenched.

11.—we inhabit, but a concretion of friable atoms, which, by the operation of fire, can instantly be reduced into impalpable powder, and sublimated into air?—

"A breath can shake them as a breath has made."

And if we daily see this exemplified in the common operations of chemistry, on the hardest substances in nature, shall we not believe it possible of the whole earth, of all created form, under the hands of the great Alchymist?

12. Seek a remedy, people, seek a remedy; for without a remedy ye shall not obtain salvation.

13. In other *sastras* there is not any account of salvation; and yet how many discourses there are upon the rites and ceremonies peculiar to the people of different countries!

13. Is not this abusing their *sastras*, with the addition of throwing ridicule on their ceremonies?

14. Both Hindoos and Mussulmans have many *sastras*, most of which we have examined.

14. "*We* have examined" —that is, the missionaries, native as well as European.

15. In none of them are to be found the principles of the true salvation. Those (your) *sastras* are fit only for the amusement of children, and your books of philosophy are (mere) fables.

15. Here the argument is repeated, "in none of them the true salvation"—"*balli-anondo shastro*," sastras to amuse children (i. e. unworthy of men), "*oopokot'her Neyay*," fabulous philosophy. Is not the Neyay a sastra treating of theology, metaphysics, &c.? *See Ayeen Akbery*, vol. iii. p. 93.

16. Formerly we ourselves had only such *sastras*; but having obtained the great *sastra*, we flung those away.

16. Who are *we*? Is not this the European speaking? and yet, this is said to be the production of a Hindoo, who, doubtless, would not "call his own countrymen barbarians." But admitting the fact, that it was the production of a Hindoo, "Is it any wonder then (says Mr. Fuller's friend) that

a poor converted Hindoo, on feeling the efficacy of the gospel, *should have asserted,* that these are abominable fables, and that their books contain not the means of salvation?" So then! this bantling of a Hindoo convert, fostered by the missionaries, and circulated by their sanction, did call their sastras "abominable fables" —"*mileetcho bolee,*" "the discourses of barbarians." And if a Hindoo would not "call his own countrymen barbarians;" on whom but the missionaries can we lay the accusation? Calling them barbarians was bad enough, but abusing their sastras, still worse. It was in fact telling them that *Menu* was an impostor; that God had no hand in his "abominable fables;" and that, consequently, their religion was false. Thus, disbelieving the son, Menu, they would necessarily reject the father, Brahma, that sent him, and, ultimately, hurl the shafts of incredulity against the throne of the Almighty himself. This must tend greatly to the benefit of order in society, and o social happiness. But, whatever may be our opinion on

the subject, let us place ourselves in the situation of the Hindoos thus attending to discourses against their religion, and to oblique denunciations of eternal punishment in hell-fire against believers in a doctrine which had ever most implicitly been regarded as the mandate of the divinity.

This is not the way to convert a great and ancient people, learned, wise, and pious.

17. The great *sastra* of religion contains glad tidings; for in it alone is to be found the way to salvation.

17. Here, a third time, — in *our* sastra *alone* salvation is to be found.

18. The great *sastra* of religion had not appeared here. Some time since we obtained it, and have now brought it here.

19. Hear, hear, ye people, hear with due attention! Let him who is willing come, and we will cause it to be read.

20. Hereafter do ye and your brethren abominate the discourses of barbarians. The *sastras* of barbarians contain not the means of salvation.

20. And here, again, the exclusive argument of salvation is more forcibly urged.

Mr. Fernandez's elucidation is not convincing; for, if the Brahmins call all those *Mileetcha*, who are not subservient to the *sastra*, must *we* not be included? our saying, therefore, that " this is not

the barbarians' sastra," must, manifestly in their opinion, be a solecism, that even enticing-tale-believing-children must deride*.

21. If you and your brethren wish for the means of salvation, be attentive and hear somewhat of an example.

21. Here they are exhorted to seek the means of salvation, as if the whole tenour of their lives had not, unremittingly, been directed to this great end from the first dawnings of reason, progressively, to the highest attainments of human science.

22. When God created the world; after he had finished his work, he issued a great commandment to all mankind.

23. He gave a description of heaven and hell, and afterwards declared the laws of justice and injustice.

24. Of what God said, we give you this proof:— "Hear, all ye people, my infallible commands!

25. "If any good man shall live a virtuous life, I will give unto him everlasting happiness in heaven.

26. "If any one live in the ways of wickedness, I will certainly cast him into the fire which cannot be quenched."

27. Such was the original

* Appendix G.

commandment of the Lord: but after that, mankind became prone to wickedness.

28. God knew this, that there was no redemption; and he again said that some remedy should be found.

29. Out of his loving-kindness he provided another means of a precious nature, for which there was a second commandment for the redemption of mankind.

30. He said, "A certain man shall be born of a virgin; who shall suffer, in his own person, the punishment due to evil.

31. "Whatever sinner shall truly take refuge in him, him will I assuredly raise up."

32. Who shall be born? who shall suffer? who shall bear the burthen? Even the *Avatar*, the Lord Jesu, who had no one to protect him.

33. He appeared with a body shining with the glory of God, and shone with various splendour in the midst of darkness.

34. He said, "When I shall be born on the earth, and shall suffer, in my own person, the punishment due to all;

35. "Whatsoever sinner

shall come and take refuge with me, wilt thou not (O Father) deliver him from danger?"

36. And God said with a loud voice, "I will;—these are my words:—I will raise up whatever mortal shall take refuge with thee."

37. After that, the Lord was conceived in a virgin, in the womb of Mary, for the fulfilling of the prophecies.

38. And after being born upon the earth, he bore the name of Jesus Christ, and performed many miracles in sundry places:

39. The blind obtained sight; the dead were brought to life. The reason for his having performed so many miracles, was,

40. That the words of the prophets might be fulfilled. He suffered death by the hands of his own countrymen.

41. After a variety of sufferings, he gave up the ghost, and after three days he arose again.

42. And having arisen from the dead, he remained forty days upon the earth, giving to the world various lessons of instruction.

43. And because he suffered, in his own person, the punishment due to sinners, he was called the Saviour of Sinners.

44. And now wherever the Lord is found, he grants salvation to all those who follow his word.

45. All those who in this world follow his doctrines, he conducts to the heavenly mansions, free from care and trouble.

46. Hear, hear, ye people, hear our words! This great book, whose contents are happiness,

46. "Hear *our* words," and

47. Was originally in the Hebrew and Greek languages, and at length was translated by us.

47. "Translated by *us*:"—here the Hindoo convert, the alleged author of this production, speaks as a missionary.

48. Not only we, but many other nations have translated this great *sastra*, — this crest-jewel.

48. *We!* that is, the new missionary; for, we perceive he is become an European as well as a *Christian*.

49. The Portuguese, the French, the Dutch, the Germans, the Danes, the Armenians,

50. The Americans, the Africans, and the people of Asia, possess it. It is to be found in every country, and in all the principal islands of the world.

51. Into all the above countries has this great *sastra* gone forth, as far as the country of the Malays. It has also been translated into the Hindu languages.

51. "As far as the country of the Malays."

Under the Tropic is our language spoke,
And part of Flanders has receiv'd our yoke."

52. Those people who have obtained this great *sastra*, have abandoned their former *sastras*, and have taken to this.

53. It is now translated into the Bengalee language, and is now printing*: you will shortly see it.

54. At present if any of you are inclined, and will come here, we will take the trouble to explain it to you.

54. "*We* will explain it!" Here *we* are again! Yet, after all this, the production is ascribed to a native, and the missionaries adopted it, finding it, doubtless, a good thing.

* It has been printed.

I do not question its having been written by a *ci-devant* Hindoo of the Christian school; but I see that the matter must first have been penned by the European missionaries, and then put by the native-missionary into "catching Bengal verse;" but, no; *he* must be considered the author, because he *wrote it*. This, I believe, is what is commonly termed a jesuitical argument. As well might Paradise Lost be ascribed to Milton's daughter, who acted as amanuensis to her blind father!

When, in September 1805, Messrs. Moore and Carey distributed four-thousand pamphlets among the people of Dacca; when the magistrate alleged that the pamphlets had created great uneasiness among the people, and therefore insisted on their proceeding no further in distributing them; did the missionaries, in extenuation, tell the magistrate, that the pamphlets were the production of a Hindoo, and could

thence contain nothing offensive to his countrymen?

This argument is obviously thus pressed upon us for the purpose of persuading us, that, being written by a Hindoo, the tract could not of course contain offensive passages: that it did contain such, however, seems, at the expence of a contradiction, to be acknowledged by Mr. Fuller's friend: and that there must be offensive passages therein, we might safely venture to conclude, even without reading it from the admitted fact, that the Governor-General of Bengal prohibited the missionaries from distributing tracts abusing the Hindoo religion, or permitting their people to distribute them. And as this was an *ex post facto* order, since which we hear of no more distributions, no further doubt, I presume, can remain upon the subject.

But if the tract contain nothing offensive, why do they so strenuously contend for its being the production of a Hindoo? The inference is obviously against them.

But if indeed, as Mr. Fuller asserts,

" Nothing is said in the tract itself, about their books of philosophy *(Nyay)*, nor are they said to be fit for the amusement of children *(balyanondo)*, the Hindoos are not called barbarians *(mileetcho)*, nor their shasters the shasters of barbarians *(mileetcho shastro)*:" If, I say, all this be true, and if the tract be so very innocent as they represent it, it was very unreasonable in the Dacca populace, to take offence at this harmless production,—this " *Colombe sans fiel.*" It was equally unreasonable in the Dacca magistrate to listen to the idle and groundless displeasure of those idolaters, and to interpose his authority against a further distribution. But in *Sir George Barlow*, the Governor-General, who had been more than thirty years in India, who could have got a thousand people to interpret this pamphlet, and who could probably read it himself, and appreciate its merits, it was extremely unreasonable indeed, if not worse, that he should have assumed the authority of umpire, on this occasion, between the churches, and suppressed the zealous efforts

of the missionaries, so very innocently exemplified in the circulation of this harmless pamphlet!

It was doubtless an unfortunate concession, in Mr. Fuller's friend, "that a poor converted Hindoo, on feeling the efficacy of the gospel, should have asserted the Hindoo tales to be abominable fables." This is what we familiarly term "letting the cat out of the bag." It took Mr. Fuller by surprise in the absent moments of his judgement, when indignant passion had taken the lead against the Vindicator of the Hindoos. Under this unhappy influence, the whole went to the press;—"the thing was done and past recalling;"—but when the paroxysm yielded to the mild lenitive of time, and the sad fact, in all its glaring colours stood before him,—

Like one recovering from a trance,
When airy phantoms round him dance,
And in confusion pass away,
Like mists before the morning ray,
He looks about him with surprise,
And scarce believes his ears or eyes,
'Till reason re-assumes her reign,
And quells the tumult in his brain.

Then, indeed, might Mr. Fuller have exclaimed against his friend—

——————" To break thy faith,
" And turn a rebel to so good a master,
" Is an ingratitude unmatch'd on earth."

Whether he absolutely fainted on this occasion, fame does not report. He must, however, have derived consolation from the candid avowal of his friend, that the same baleful star, in fiery and malign triplicity with Mars and Saturn, which appeared in the horizon of Mr. Fuller's course, had just then passed the meridian of his friend's intellects, and obscured the region of his discernment. Such an explanation must have satisfied Mr. Fuller; and the mutual influence of congenial sentiment, must have closer linked the ties of animosity thus cherished in their breasts against the Vindicator of the Hindoos. But—

-" By the gods!
" They shall digest the venom of their spleen,
" Though it do split them; for, from this day forth,
" I'll use them for my mirth, yea, for my laughter,
" When they are waspish."

APPENDIX.

A.—Page 18.

" The *Veda*, *Upaveda*, *Vedanga*, *Purana*, *Dherma*, and *Dersana*, are the *six great Sastras*, in which all knowledge, divine and human, is supposed to be comprehended."

" The Sudras, or fourth class of Hindoos, are not permitted to study the six proper sastras before enumerated; but an ample field remains for them in the study of profane literature, comprised in a multitude of popular books, which *correspond with the several sastras*, and abound with beauties of every kind. All the tracts on medicine must, indeed, be studied by the *Vaidyas*, or those who are born physicians; and they have often more learning, with far less pride, than any of the Brahmans.

They are usually poets, grammarians, rhetoricians, moralists; and may be esteemed, in general, the most virtuous and amiable of the Hindoos. Instead of the Vedas, they study the *Rajaniti*, or *Instruction of Princes;* and instead of law, the *Niti-Sastra*, or general System of *Ethics*. Their *Sahitia*, or *Cavya Sastra*, consists of innumerable poems, written chiefly by the medical tribe, and supplying the place of the Purana's, since they contain all the stories of the *Ramayana*, *Bharata*, and *Bhagawata*. They have access to many treatises of Alaucara, or Rhetorick, with a variety of works in modulated prose. To Upachyana, or Civil History, called also *Rajatarangini;* to the *Nataca*, which answers to the *Gandharva Veda*, consisting of regular dramatic pieces in *Sanscrit* and *Pracrit;* besides which, they commonly get by heart, some entire dictionary and grammar *."

I trust we shall, henceforth, hear no more of such idle notions, so commonly entertained, and now echoed by "The Chris-

* Asiatic Researches, vol. i. p. 353.

tian Observer," that *" the Hindoo Scriptures are locked up from the bulk of the people;" and by Mr. Fuller, that, " let them possess what excellency they may, they are unknown to the people. The millions of Hindostan have no access to them†."

I cannot perceive that Mr. Fuller's friend has adopted this error. He is, doubtless, acquainted with vedas and sastras, and knows better: And it is a pity Mr. Fuller did not consult him on this point, before he ventured to speak so much at random. It would be hard, however, to make this gentleman accountable for Mr. Fuller's faults; — I would not heap *Pelion* upon *Ossa*: — he has enough of his own to answer for.

B.—Page 106.

As Plato, who visited Egypt about one hundred years after Pythagoras, or about four hundred before Christ, is said to have found the doctrine of a future state established in that country; we may venture to conclude, that it had been communi-

* C. O. p. 10. † F. p. 43.

cated to the Egyptian priests by Pythagoras, on his return from India.

C.—Page 121.

As a further proof of the high consideration attached to the Heetopades, I shall cite some passages from the author's introduction to that work.

" The Raja having thus meditated for a while, convened a council of Pandeets, whom he addressed in the following words: —Ye learned men, attend! Is there a man to be found, who shall, by precepts drawn from the Netee Sastras, be able to perfect the birth of my sons, who are yet uninformed, and constantly wandering in the paths of error."

" Of this assembly there was a great Pandeet, by name Veshnoo Sarma, well versed in the principles of all the Neetee Sastras, who replied, — I will engage that in the space of six months, I will render thy sons well acquainted with the doctrines of the Neetee Sastras*."

* Heetop. p. 8 & 9.

D.—Page 125.

The learned Paulinus, who seems to have been a proficient in Sanscrit learning, speaks of the Hindoos, in a manner very different from that of Mr. Fuller and his friend. In his voyage to the East Indies, he tells us ;—

1. " That the Indians believe that God created the world, though they do not agree in their ideas respecting the manner in which it was produced.

2. " That they are neither atheists nor materialists, because they believe in an exalted, self-existent Being, who produced every thing ; and who is the Creator of the world.

3. " That they are, also, not Manichæans, as they acknowledge that the only true God is exalted over, and independent of every other being. According to their opinion, he is eternal, the only one of his kind, and the sole Creator of the universe*."

Paulinus " one day having asked an ig-

* P. p. 327.

norant Malabar pagan, how extensive the love of God was; according to his idea? he replied, " God is so great, that the serpent Vasughi, which surrounds the seven seas, and the fourteen worlds, would be too small, should he wish to employ it on his finger instead of a ring." It is here seen, that this heathen formed a very exalted conception of God, though he expressed himself in a figurative manner*."

To this we may add the Hindoo notion of the great serpent *Seshanaga*, with a thousand heads, on whom Vishnu is believed to repose, in the *Cheer Sumooder*, or Sea of Milk; and, on one of whose heads alone, the earth is said to appear incumbent, in size like a grain of mustard-seed.

For a description of this king of serpents, see Asiatic Researches, vol. i. p. 249; where he is said to be sovereign of Patala, or the infernal regions.

E.—Page 137.

" Le Lingam est en grande vénération

* P. p. 325.

dans toute l'Inde ; ses sectateurs sont très-nombreux. Ils portent toujours au col la figure du Lingam, ou bien, ils l'attachent au bras, renfermé dans un boîte d'argent."

Which may be thus translated :

The Lingam is highly venerated all over India ; its votaries are very numerous; they always wear the figure of the Lingam, enclosed in a silver box, either tied round the arm, or suspended from the neck.

This *Lingam* is a symbol of the great *energies of nature*, or *Seeva* and *Parvati*. If I have ever seen such a box worn by the Hindoos, which I do not recollect, one thing, at least, I am sure of, that I did not know what it meant. I have seen them wear ornaments on the neck or arm, which they call talismans ; but my imagination was never so fertile as to connect with their appearance, any sentiment of indecency.

Of the Hindoo women, their manners, and their ornaments, I have not been unobservant ; but I never saw, as this gentleman states, any other talisman on their faces, than what the goddess *Nature* had

bestowed—excessive sweetness, and a magical charm of modesty and loveliness that oft " would take the prisoned soul, and lap it in Elysium."

F.—Page 151.

The practice of sprinkling the blood of the sacrifice upon the altar, or upon any individual, does not, as far as I know, prevail among the Hindoos, as it appears to have done among the Israelites ; nor is the sacrifice made within the temple, but at some paces distance, in the court before the temple. On striking off the head of the victim, the blood is not collected, but suffered to shed upon the ground. The head seems the perquisite of the slayer of the victim, whom I have seen throw it aside under a small shed, near the place of sacrifice. The body is then carried off by the votary, and prepared for the sacred repast ; and, however repugnant to the feelings of such as, otherwise, abstain from animal food, to taste the flesh, on such occasions, seems indispensable, being con-

sidered as partaking of a repast with the goddess.

Within the court of the temple of Cali, near Calcutta, stands also, a temple of the *Lingam*, or *Seeva*, which is separated only by the temple-wall, from another of *Rada-Crishna*, on whose altar I saw both the *Lingam* and *Salgram*.

Here then we have the whole system united, where the *great attributes — Creation*, *Preservation*, and *Destruction*, are daily propitiated by all the sects; and where the more rigid of the *Vishnu* Sect, instead of sacrifices of blood, usually present their fruit, their corn, their clarified butter, &c. in votive offerings, at the shrine of the prime goddess of their adorations.

To this practice, however, I have known some exceptions; chiefly at the shrine of the Sable Goddess, at *Binde Basny*; there Vishnu votaries have, in my presence, appeared with kids before the altar; the life, however, is not devoted; but the tip of the ear slightly cut till the blood appears; the votary then carries off the animal, and

presents the sacred offering to the Brahmins.

My chief motive for introducing this detail, is to correct a notion which the reverend and learned author of the Indian Antiquities seems to have entertained, of a deadly and implacable hatred subsisting between the sects of Vishnu and Seeva:—"Insomuch, that when a follower of Vishnu meets one of the sect of Seeva, he thinks himself polluted, and flies to some rite of purification, for release from the foul stain*."

Wherever the Reverend Mr. Maurice may have received this information, I can with confidence assure him, that, so far as the argument relates to the Hindoos of the Ganges, there is scarce a town or village, or place of worship in Hindostan, where the fact cannot be disproved.

G.—Page 171.

The Reverend Father Paulinus tells us†, that "the contempt which the Indians en-

* Indian Antiquities, vol. v. p. 862.

† Voyage to the East Indies, p. 286.

tertain for the Europeans, arises chiefly from the latter being so much addicted to drinking. For this reason also, they are called *Ciandàler*, or *Nisher*; that is, contemptible, impure, unclean people."

The translator of the Missionary Tract, thus presented to the reader, having favoured me with a literal translation of the two disputed passages, No. 15 and 20, I shall accordingly here exhibit them for the satisfaction of the public.

A literal Translation of Verses 15 and 20.

15

Tahay they, *nahika* are not, (do not contain) *tatwa* the principles, *prakrit uddhár*, of the original, or true, salvation. *Séy balyanand-sastra* they are children—amuse—sastras, *upakathá-nyay* by-tale philosophy.

20

Páché hereafter, *sabháy* together with brethren, *ghrina karaha* do you abominate, *mlécha-buli* the discourses of barbarians. *Mlécha sástra*, the sastra of barbarians,

náhé is not, *tránér upáy* the means of salvation."

I shall now give Mr. Fernandez's translation of the original verses, as cited in Mr. Fuller's Pamphlet*.

15

"True search for deliverance (from the wrath to come) there is not in them; children — enticing shastras, they are like fabulous tales."

20

"Lest you should hereafter call it the barbarians (shaster) and should hate it, (this is not the barbarians shaster, but a remedy for your salvation.)"

"WHO SHALL DECIDE, WHEN DOCTORS DISAGREE?"

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* F. p. 35.

FINIS.

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